



Columbia University Quarterly



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COLUMBIA UNIVERSITY QUARTERLY

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RECORD OF GRADUATES

1888-1891	248
1892-1904	226—Total 468

RECORD BY COLLEGES, 1892-1903

Columbia 144. Yale 24. Princeton 19. Harvard 12. Miscellaneous 27.

While many students have been successfully prepared for other colleges, this is essentially a preparatory school for Columbia and the courses and text-books are arranged with this object in view

COLUMBIA UNIVERSITY QUARTERLY

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Columbia University Quarterly

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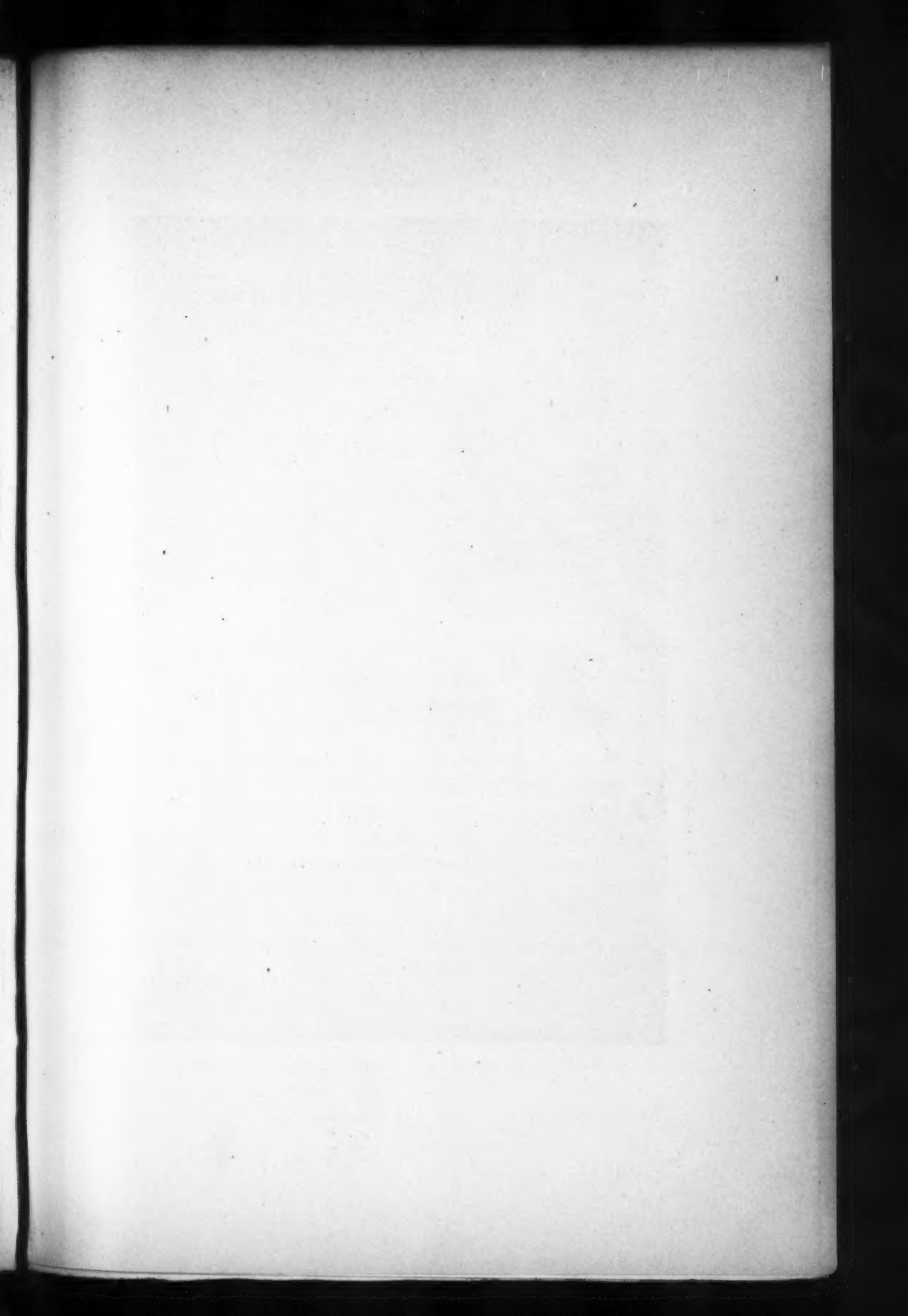
JOHN B. PINE

The QUARTERLY is issued by the Columbia University Press, with the approval of the Trustees of the University, and is addressed to the alumni, officers and friends of Columbia.

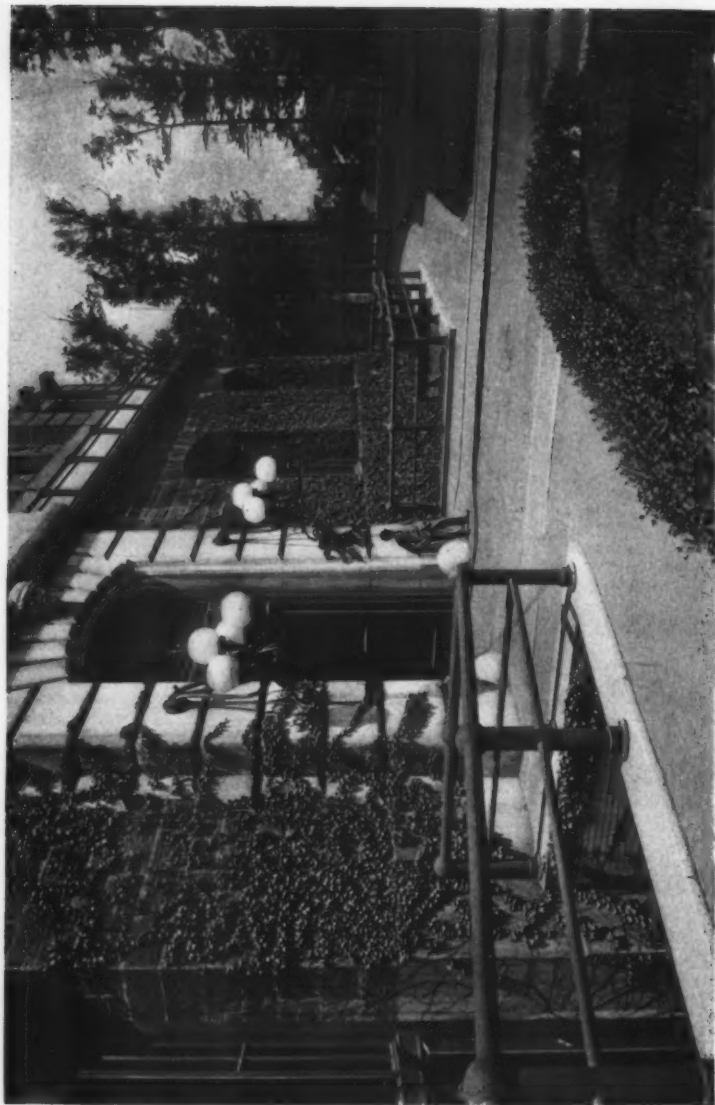
The magazine aims to represent faithfully all the varied interests of the University. It publishes historical and biographical articles of interest to Columbia men, shows the development of the institution in every direction, records all official action, describes the work of teachers and students in the various departments, reports the more important incidents of undergraduate life, notes the successes of alumni in all fields of activity, and furnishes an opportunity for the presentation and discussion of University problems.

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UNIVERSITY HALL



A CORNER OF THE GREEN

COLUMBIA UNIVERSITY QUARTERLY

VOL. VII—SEPTEMBER, 1905—No. 4

THE UNITY OF SCIENCE AND RELIGION

BACCALAUREATE SERMON, JUNE 11, 1905

"For he endured—as seeing the invisible." Hebrews xi: 27

THIS service this afternoon is the symbol of the unity of science and religion, a unity as old as humanity and as imperishable. It is true that science and religion have often been thought to be opposed and the ancients conceived that even before the throne of God, they who know most love least. In our day especially, it has been supposed that these two are at odds and that the progress of science has been inimicable to the progress of religion. But such a view confounds theology with religion and the passing views of men as to the formation of the universe with truth. Science after all is only one expression of our humanity. By nature we desire to know: forced by an impulse which is not of our will, we seek to understand the causes of things and to investigate all mysteries. This instinct, belonging to man and separating him from all the creation beside is of our very nature and has foremost place in human development, but after all it is only one of many instincts.

Religion also is an instinct. It is not the creation of priests as has been thoughtlessly said, nor the result of fear nor the offspring of superstition, nor even the consequence of man's desire to know the cause of the world around him. In itself an instinct, re-

ligion is not a secondary result of other instincts but an integral part of man's nature as coercive as his other instincts and of equal right. We who believe that man is not an alien here upon the earth, not a stranger from some foreign sphere but at home in the world, a force among its forces, cannot accept the doctrine that his instincts are in conflict with each other. It follows surely that the instinct to know cannot contradict permanently the instinct from which come all the religious activities; both alike are our response to our environment, both alike are called forth by the world in which we live and both have abiding place in our development.

Positive religion is compounded of worship and dependence. Man looks out upon the world around him with wonder, with reverence and bows in worship. This instinctive response of his nature seeks an explanation and theology is its explanation. Naturally enough in the beginning, it is the strange and the powerful which excite his feelings of awe and produce his acts of worship—the strange tree, the curious rock, the entrance to the darkened cave, the shadow of the mighty mountain peak, the endless roll of the waters of the river, the light of the full moon across the ocean's waves, the sun, the moon, the stars; these call forth wonder and adoration. In their presence man is conscious of something other than himself and greater than himself. The veriest peasant who is given to the worship of his fetish does not conceive of it as mere wood, or iron, or stone; the man who worships nature in its greater forms will not listen to your argument that it is mere matter and something less than himself; for he is sure that this before which he bows is greater than himself.

In the varying stages of his development man gives varying expression to this feeling and it adjusts itself to varying objects, but through all his history he is never without it, or, if without it, it is because his manhood is undeveloped and he is wanting in an essential element of our common humanity. Surely it is a mistaken notion that man is "head of all things" in the sense that he is chief and that he owes no reverence and that worship belittles him.

But religion comes also from man's sense of dependence. He knows himself to be ignorant, weak, helpless; he knows neither

whence he came nor whither he goes; he is surrounded by dangers, seen and unseen; he is surrounded also by blessings and mercies and goodness which come to him without his seeking. In such an environment he recognizes that he is not his own master, nor the master of his destiny, but he recognizes other powers greater than himself which minister to his needs; as therefore in the presence of that which is majestic in nature he bows his head in reverence and in awe, so in recognition of a fate which rules him and those he loves, he lifts up his hands and prays.

Again, in varying stages of his development he forms varying conceptions of this power on which he depends and of the means by which he shall gain its favor; but whatever may be his stage in development, he never can transcend the truth that he is not master of himself but that in this world he depends on higher powers.

Out of these two feelings comes his religious consciousness; they are united together in that indivisible act in which he worships as greater and nobler and better than himself that on which he feels himself dependent and whose aid he invokes.

In our own day it has seemed that increasing knowledge has injured both sources of religious consciousness. On the one hand, mystery is dispelled; we have found out the causes of the deformity of the tree and the strangeness of the rock; we have explored the dim caverns and found them empty of demon or of god; we have traced the rivers to their source and climbed the mountain peaks and crossed the widest seas and weighed the sun and analyzed the stars, and determined their distance, and in all we have found no spirit, no god, but only matter in endless permutations and ceaseless varieties. So that man feels like the savage who has found that his fetish is only wood, or like the child who has discovered that its doll is dead, and man is alone in the universe with materialism as his creed.

But surely such a statement is a travesty on science. If science has analyzed and weighed and measured, it has only after all changed the mystery without dissolving it. The scientific man pre-eminently is he who lives as seeing the invisible. The world of which he speaks is not the world we touch and taste and hear and

see, but it is another world, a world of thought and law beyond this outward mask and constituting its reality. The matter of this desk on which I lean is not, to the scientific mind, this solid, continuous surface which my fingers touch, but is itself composed of infinite atoms (if we may still speak of atoms in this day of new varieties of matter), of atoms, separated from each other and centers of ceaseless force. And the empty air around us is not the vacant space which our fathers conceived it to be, but is itself filled with powers beyond our capacity to conceive, which our science reveals to us indeed but can neither define nor measure.

The world as thus set up before us by science gives to us a mystery, not of cave or of mountain or far-away star, but all pervading in which we live and move and have our being; a mystery of which we ourselves are the offspring, to which our minds are not something foreign but are the very product of itself. Something before which our minds bow in a reverence and awe and worship profounder than that with which the savage entered the gloomy forest or climbed the sacred hill.

But science is also supposed to take away from us our dependence. We cross the seas with confidence, not because we have uttered our prayer to the god of the seas but because we are masters of the elements and can resist their fury and know how to make this very power our servant. We no longer conceive of the lightning's flash as the thunderbolt of an angry God, but electricity lights our streets and carries us in swift moving cars and obeys our will. Thus in all the range of life man comes to feel himself master and no longer the sport of destiny; thus, feeling himself master, his old sense of dependence gone, he need no longer lift his hands in fruitless prayer but may set himself forth to conquer. And yet again who does not recognize how partial is our view of our scientific achievement. Even were we able to accomplish all which we desire, could we completely make the powers of nature our servants, could we insure happiness, could we even conquer disease, we yet should recognize in our achievements that it is only of our dependence that we win the victory.

Man conquers nature by recognizing its inviolability; the scientific spirit triumphs because it puts away poetry and dreams and

even aspirations and laboriously confines itself to facts. The greatest achievement of science after all is not man's victory over material forces but is his victory over himself, the production of the scientific mind, the recognition that humility, that absolute submission to fact are the only qualities which can win success. Beyond all others the scientific man must recognize at once the greatness of the universe, its mystery and his dependence on its truth.

The dull mind of the savage needed the lightning's flash and the thunder's roll to awaken his sense of the marvelous. The extraordinary only could evoke his worship, but science makes all extraordinary, there is nothing common or unclean, for the world is filled with a sacred mystery. We need no longer ascend into Heaven to bring down Divinity from above, nor descend into the depths to bring it up from beneath but it is nigh us, around us, above us, within us, in it we live and move and have our being, and he must be insensible indeed who in the presence of the world science has disclosed does not feel that every place is holy ground. So with our dependence not by our pride, nor by our power, nor by our dreams do we attain our ends but in humbleness of mind by submitting to truth, by making it our own, by bending our will to it, by putting our faith in it. It is not in the presence of sudden danger, of overwhelming calamity that the modern man comes to know that he depends upon powers greater than himself, for he feels the forces of the universe around him and within him, and he knows as the outcome of his scientific truth, that it is the meek, and the lowly, and the humble in spirit who walk with God. Thus all life and nature are transformed, and a Divine presence everywhere takes the place of the manifestation through miracle of a far-away God.

The two great elements, therefore, of religion remain and, so far from being destroyed, science even in its imperfect state promotes them and we may look forward confidently to the day when the man will be most religious who knows most.

Thus far we have spoken of religion in general terms—it has been to us the apprehension of the greatness of the universe and of our dependence upon it; but with the development of man the objects of his adoration change. As we have already seen, he begins with that which is marvelous and material but by and by he comes

to understand that that which is of the mind is higher than that which is material and that the noblest realm is found within the soul. We ourselves recognize our intellectual and our spiritual as our natural lineage; the science of the age is the offspring not only of this present generation but of the great hosts of men in countless generations past who have been true to truth. They have failed, for they made partial guesses at truth, they have stumbled in the pathway and yet through their stumbling, their partial guesses and their failures truth has come to us. Their failures do not discourage the scientific man—he builds on them and holds fast his faith that though truth is not yet known, truth shall be known and being known shall be better than all our fancies and our dreams. In like fashion we recognize our spiritual lineage, the great heroes of faith who have not lived in vain; they too have lived as men who see the invisible; they too have sought to explain the world around them; they too have given great utterance to their feelings of worship and of need. Facing thus our line as we recognize that our science has come down to us through the Greeks and the Romans and the scholars of Europe, so our religion has come down to us through the great line of the Hebrew prophets which culminated in Jesus Christ, and looking to them we discover that the day came when men conceived of the supreme as not in outward nature but in the still small voice, in the soul of man. Thus with the great Hebrew prophet, it was not the fire nor the wind, nor the earthquake, but the still small voice that was the word of God. Elijah gave expression to that wonderful turning point in men's history when morality became supreme, when God is God not because he is God of a boundless power and an endless wisdom but because of his righteousness. Thenceforth men gave their adoration not to the starry heavens above them but to the voice of conscience in their own souls which is the voice of God. This transformation gives to us the religion which we hold, the religion which calls forth reverence, awe, and worship, chiefly before the ideals of righteousness, holiness and truth.

Man is conscious of a power not himself which makes for righteousness, a power which at once condemns him and yet calls forth his adoring love. This becomes to him primarily his religion, and

here science and faith are one, the same faith in the supremacy of truth, the same faith that eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive, the blessedness that is yet to be revealed to him. The scientist and Christian live by this religion of faith, faith in the invisible, faith in the supremacy of truth, faith in the goodness that is beyond the darkness which as yet blinds our eyes.

With such a conception of religion, man's conception also of dependence has changed. In the teaching of the prophets it is not the prodigious, the extraordinary, the miraculous to which man looks for aid: the great founder of our faith asked no fire from heaven to destroy His adversaries and no miracle to deliver Him from the cross. To Him God is love and this belief forbade all wrath and hatred, even of His enemies. Not in outward sign, nor miracle, nor wonder did He find God but in doing the Father's will and entering into His purpose of redeeming love. And the religion of our own day returns to Him, it finds its salvation in oneness with His purpose, in the belief that our own lives are saved as we with Him seek to bless the world, as our labors enter into the labors of all good men who have sought not their own salvation but to benefit their fellows. As man comes to esteem righteousness and holiness and love as the supreme attributes of the God he worships, so too he comes to esteem the manifestation of these same qualities in himself as his highest attainment.

The scientific man looks to the perfecting of his science in the ordinary events of every day; his science does not remain apart in a dreamy idealism nor in the realm of theory, but is brought down to the needs of our common life and finds its final proof in making the world a better place to dwell in. So with our religion, it is not in dreams or visions, it is not in meditation nor in ecstasy, but it is in the embodiment of this very power of redeeming love which is not ourselves, in the life of every day, in the society which is around us, that the kingdoms of the earth may be the kingdoms of the Lord, of righteousness and love and truth and peace.

Doubtless our conceptions of the universe in which we dwell shall change as science progresses from age to age. The day shall come when men will look back upon our science as we upon that

of the Middle Ages, but however science shall progress never shall man lose his religious consciousness; his reverence will grow from more to more; his love shall perfect itself in service; his feeling of dependence will deepen and he will know himself, not as arrogant, self-controlling master of himself and others but as the child of God, the servant of his fellows, with reverence and humility and dependence living his life, serving his day and generation, with firm faith in God who is truth and in his love which has better things than yet we know for those who serve him. In the future as in the present—and as in the ages past—religion and truth shall be the reward of men who endure, as seeing the invisible.

GEORGE WILLIAM KNOX

COMMENCEMENT DAY, 1905

THE one hundred and fifty-first year of Columbia College and the tenth in which the institution has borne the name of University closed with the Commencement exercises held on Wednesday, June 14. The candidates for degrees, the officers of instruction and administration, the guests of the University, the Trustees of Teachers College, Barnard College, and the College of Pharmacy, the University Council, the candidates for honorary degrees, and the Trustees of the University, assembled as usual in the Library and marched to the Gymnasium in the order indicated.

President Butler addressed the candidates for degrees as follows:

Matthew Arnold is responsible for a significant story of the poet Shelley. Mrs. Shelley was choosing a school for her son, and asked the advice of a friend. The reply was, "O! send him somewhere where they will teach him to think for himself"; to which Mrs. Shelley answered: "Teach him to think for himself! Teach him rather to think like other people." Which is the easier, and which the most important?

The late Provost of Trinity College, Dublin, Dr. George Salmon, learned alike in mathematics and theology, found no difficulty in coming to a prompt conclusion: "The labor of forming opinions for themselves," he once wrote, "is too much for most men and for

almost all women. They look out for some authority from whom they can take opinions ready made, and people value their opinions by a different rule from that according to which they value their other possessions. Other things they value in proportion to the trouble it has cost them to come by them; but the less labor of their own they have bestowed in forming their opinions, the greater their scorn for those who do not covet them, the greater their indignation against those who try to deprive them of them."

These quotations put strikingly before us the time-old problem of the behavior of the individual in the presence of the mass. In one form or another this problem has perplexed the human mind for nearly three thousand years. The ancient moral philosophers, the schoolmen of the Middle Ages, the logicians, moralists and scientists of today, have all struggled and are all struggling with this same problem in one or another of its aspects.

Reduced to its lowest terms and applied to the concrete interests of the moment, our question is this: Shall the University so train its students that they think for themselves or that they think like other people?

Let us choose the first alternative. The University shall so train its students that they think for themselves. Confident and jaunty the happy company of students go out into the work of the world. Each thinks for himself. Here and there is one who is sternly logical and who will be denied the conclusions that follow from his premises. He thinks for himself in regard to some questions of public order, some questions of property, some questions of responsibility and liability. The heavy hand of the law is suddenly laid upon his shoulder and he is haled to a prison or to an asylum for lunatics. His protest that he is an educated man, thinking for himself, is unsympathetically jeered at. He is so individual that he is a nuisance and a danger, and the community suppresses him at once. Apparently, then, our choice was a wrong one, and the University should not teach men and women to think for themselves.

Let us turn to the second alternative. The University should so train its students that they think like other people. Cast in one mould, they step across *alma mater's* portals, outward bound, conventionalized and ready to do homage to what Goethe so felicitously describes as

Was uns alle bündigt, das Gemeine—

For them whatever is, is right and the only progress is to stand still. For some reason or other, this result fails to satisfy as an ideal, and we cannot resist the conclusion that, after all, it is not enough

for the University to train its students to think like other people.

Idiosyncrasy and convention, then, are alike unsatisfactory, and we travel back to the wisdom and human insight of Aristotle for a clue to the escape from our dilemma. "Excess and deficiency," he said, "equally destroy the health and strength, while what is proportionate preserves and augments them."

The University is to train men and women—this means—in part to think for themselves and in part to think like other people. They must think like other people sufficiently to make their thinking for themselves worth while. They must have a fulcrum for their lever, and that fulcrum is the common apprehension and comprehension of the lessons of past human experience, particularly as that experience crystallizes into the institutions of civilization. The world and human society cannot now be built over just as if no plan had been prepared, no foundation laid, no work already done. It is society formed which must be taken as the basis for society reformed. It is from this year of grace and not from the Creation that he who is to think for himself must take his departure. The University must in so far train its students to think like other people; this much assured, it must then train its students to think for themselves.

As persons you are raised above the domain of things, and into a dominion of your own. Persons must look with their own eyes, judge with their own minds, act with their own wills. To stand up to the full measure of manhood or womanhood is task enough for any one, and it is the business of the University to train you for that task by teaching you first to think like other people and then to think for yourself. Mrs. Shelley's mother-instinct guided her aright as to where to lay the emphasis in the education of the erratic genius who was her son. For him to learn to think like other people was more important than to learn to think for himself. For most of us, the reverse is true. I am confident that the University has in one form or another pressed this lesson upon you all.

For the older members of the University I extend to these younger ones hearty congratulations and every good wish for the years that are to come. May you always look back upon the years spent here as the happiest and most fruitful of your useful lives.

The candidates for the degree of bachelor of arts from Columbia College were presented by Dean Van Amringe; Dean Gill presented the candidates for the same degree from Barnard College; the candidates for the degree of bachelor of laws were presented by Dean Kirchwey; for that of doctor of medicine by Dean Lambert,

after the Hippocratic oath had been administered by Professor Curtis; for the technical degrees in the schools of applied science by Dean Hutton; for the degree of bachelor of science in architecture by Professor Hamlin; for the same degree in education and for the various diplomas in Teachers College by Dean Russell; for the degree of pharmaceutical chemist by Dean Rusby; for the degrees of master of arts, master of laws and doctor of philosophy by Professor William H. Carpenter, secretary of the University Council. The total number of degrees and diplomas awarded in course (1181) was by far the largest number ever conferred in any one year by the University, 987 degrees and diplomas having been granted a year ago and 868 in 1903. As has been usual of late years, each of the several bodies of candidates rose for presentation and remained standing while the degrees were conferred, with the exception of the doctors of philosophy, who were ushered upon the stage.

Seven candidates were presented for honorary degrees.* In introducing the first candidate, Frederick Arthur Goetze, superintendent of buildings and grounds in Columbia University, Dr. Canfield said:

Information, no matter how extended and exact, is of little value without that power of selection and adaptation which we call intelligence. Mere erudition, sought and held for its own sake, is simply a slough of despond of the scholar's creating, in which he wanders aimlessly. Knowledge becomes power only when transmuted into achievement in the glowing fire of purpose. A University is truly great only when it prepares and stimulates for large and generous service.

One who grounds practice upon the sure foundation of most approved theory, one whose tireless energy serves and conserves every interest committed to his charge because of a firm grasp

* On the Commencement program appeared also as a matter of record the name of President Alderman, of the University of Virginia, upon whom the degree of LL.D. was conferred June 5, 1905.

In addition, honorary degrees were conferred during the year upon the Archbishop of Canterbury (Sept. 28, 1904), William Henry Nichols and William Ramsay (Oct. 3, 1904), James Bryce (Oct. 10, 1904), Karl Lamprecht (Oct. 31, 1904), and upon thirty-three alumni of the University on October 31, 1904, at the celebration of the one hundred and fiftieth anniversary of the foundation of King's College.

upon all principles underlying most efficient action, one whose success is not determined by some rule-of-thumb but by most accurate scientific method, one whose intelligent investigation did not stop with his years of instruction but constantly underlies the task of each day, is most worthy of special recognition by this University.

It is a pleasant privilege to present for the degree of Master of Science one who has most intelligently, faithfully and efficiently improved every opportunity and discharged every duty, and has most worthily achieved success. Both the pleasure and the privilege are peculiarly enhanced and heightened because from the day of his withdrawal from the classroom this success has been directly in the service of his *alma mater*.

I beg leave to name Frederick Arthur Goetze, class of 1895, superintendent of construction and of buildings and grounds of this University.

President Butler conferred the degree in the following words:

Frederick Arthur Goetze—one time student of science in this University, now bearing with patience, unusual knowledge and exceptional skill the heavy burden of one of its administrative offices, I gladly admit you to the degree of Master of Science in this University, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

George Francis Sever, professor of electrical engineering in Columbia University, was presented by Professor Crocker, who said:

This candidate, Mr. President, came to us very early in his career with those admirable New England antecedents, Plymouth Rock, and the Massachusetts Institute of Technology. He soon became a most loyal and worthy son of this University and City. Some credit is due our electrical engineering department for bringing him here; more credit is due the University and City for their inspiring influence and unbounded opportunities. Most credit is due the man himself who has shown that he is capable of being inspired and has the ability and energy to do well with these opportunities. He is not only an excellent engineer and teacher, but is also endowed with exceptional executive ability, a quality not too abundant among college professors. This effective combination of talents makes his services most valuable to the University and to the municipality as its technical adviser. It is also worthy of note that he is a member of the Society of the Cincinnati, and was an officer during the Spanish war. I take especial pleasure in presenting George Francis Sever for the well deserved honorary degree of master of science.

President Butler said:

George Francis Sever—Professor of Electrical Engineering in this University; admirable teacher and persistent student in a new and constantly widening field, I gladly admit you to the degree of Master of Science in this University, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

William Tufts Brigham, director of the Bishop Museum of Ethnology, Honolulu, was presented by Professor Bumpus, who said:

It is a gratification, Mr. President, to be permitted to introduce, as a candidate for the honorary degree of doctor of science, a man who has sat at the feet of Louis Agassiz; one who for several years identified himself with the development of scientific work at Harvard University, and who has distinguished himself both by the range and by the thoroughness of his educational and scientific work; one who more than thirty years ago was instrumental in molding the courses of drawing in the Boston public schools and in establishing the Normal Art School of that city; a man who for sixteen years has striven to develop an educational and scientific institution in the islands of the Pacific that has become the leading establishment of its kind, and who during this period has made valuable, indeed invaluable contributions to botany, vulcanology and ethnology, Mr. William Tufts Brigham, Director of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History of Honolulu.

President Butler said:

William Tufts Brigham—Master of Arts of Harvard University; earnest and successful advocate of art education and of sound physical training; friend and pupil of Agassiz; director of the Bishop Museum of Polynesian Ethnology and Natural History, I gladly admit you to the degree of Doctor of Science in this University, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

Robert Simpson Woodward, professor of mechanics and mathematical physics in Columbia University, President of the Carnegie Institution of Washington, was presented by Professor Wilson, who said:

It is a rare distinction to have attained a position of commanding eminence at once in scientific discovery, in scientific teaching,

and in the direction of scientific and educational affairs. It is my privilege to present for the honorary degree of Doctor of Science one whose many sided achievement has written his name high on the rolls of fame for all of these—Robert Simpson Woodward, for many years the honored and beloved Dean of the Faculty of Pure Science, and now President of the Carnegie Institution of Washington. In a distinguished service of more than twenty years under the national government as engineer of the Lake Survey, astronomer and chief geographer of the Geological Survey, and assistant on the Coast and Geodetic Survey, his varied and profound researches won for him a secure place in the front rank of those who have successfully grappled with the great problems of astronomy and geophysics. For twelve years a professor at Columbia, his work as teacher and investigator in the fields of mechanics and mathematical physics has offered a model of lofty ideals and exacting standards to his fellow students, whether those who were learners, or those who were both learners and teachers. As Dean of the Faculty of Pure Science he has served Columbia with a conspicuous devotion, loyalty and success that will not be forgotten. His has been the leadership not alone of the eminent scholar and wise counsellor, but of the trusted friend, and his example has taught once again the lesson, greater than any in his own large and difficult field of scholarship, that the cause of learning may be advanced as much by the quality of the man as by the achievement of the man of science. As President of the New York Academy of Sciences, of the American Mathematical Society, and of the American Association for the Advancement of Science, he has been the far-seeing and eloquent spokesman of science to his fellows. He has now been called to a place of leadership in organized scientific inquiry for which history cannot show a parallel. Columbia bids him godspeed, and gladly pays her tribute of honor to one whose life and work have been an honor to her.

President Butler said:

Robert Simpson Woodward—Civil Engineer and Doctor of Philosophy of the University of Michigan, Doctor of Science of the University of Pennsylvania, and Doctor of Laws of the University of Wisconsin; for twelve years a distinguished member of this University, and potent in its councils; ardent representative of scientific progress and of scientific education, President of the Carnegie Institution, I gladly admit you to the degree of Doctor of Science in this University, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

William Dean Howells was presented for the degree of doctor of letters by Professor Peck, who said:

It is most fitting that our University, which nearly three quarters of a century ago inscribed upon its roll of honor the name of Washington Irving, should have continued to manifest from time to time its high appreciation of creative effort in the sphere of letters and of art. I make sure, Sir, that of all the distinguished men who have received the honor of this recognition from Columbia, and who in receiving honor have conferred it, there has been none more worthy than he who comes today, if I may so describe him, as the ambassador of literature to learning, and in whom both literature and learning are so happily exemplified. It would be superfluous in me to enumerate in this presence his many titles to our admiration, whether as student and expositor of Italian poetry, as essayist, or as critic. When we speak his name, we think first of all of what he has achieved in literature through the medium of fiction. It is only in a narrow sense that we call it fiction. In a broader and more veracious sense, that fiction is as true as truth itself. Through it he has become, as it were, the interpreter of his own countrymen to themselves. And he has been something more than this; for he has gone down beneath those purely superficial differences and peculiarities which constitute the types that are called national, and has searched the soul of that humanity which is universal. To him it has been given unerringly to read the mind of man and what is no less wonderful, the heart of woman; and he has done this, not in the spirit of Gallic cynicism, but with that kindliness of feeling, with all that fine sympathy and sanity, which mark the work of the great English masters with whose names his name is now inseparably linked. And therefore, Mr. President, it is a most grateful duty to present to you for whatsoever academic honor it may seem to you most fitting to bestow, one who is the most eminent as he is also the most loved of all living American men of letters,—one who is critic, poet, psychologist, and, above all else, consummate artist—William Dean Howells.

President Butler said:

William Dean Howells—Doctor of Letters of Yale University and of the University of Oxford; life-long student of literature and artist in letters; accurate analyst of human character and human motive; I gladly admit you to the degree of Doctor of Letters in this University, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

Jacob McGavock Dickinson, of counsel for the United States

before the Alaska Boundary Tribunal, was presented for the degree of doctor of laws by Professor Burdick, who said:

A University has reason for pride, as well as pleasure, when one of her sons gains such eminence as to win from her an honorary degree. There is a presumption at least, that her training has contributed to his success. No one disputes *alma mater's* right to claim a share in all the triumphs of her sons, and to divide with them the fame of their high deeds.

It is my good fortune to present, for the doctorate of laws, a son of Columbia, who has won varied distinction in his chosen calling. At the bar and on the bench, as a law officer of the Federal Government, and as leading counsel of the United States before the Alaskan Boundary Tribunal, his achievements have given him an enviable and ever widening reputation.

It is sometimes suggested that the lawyer's influence in this country is waning. It may be that his primacy in the affairs of particular communities, and even in national politics, is disputed. But during the last decade, a new field has opened before him. International arbitration is growing in favor. It has become popular for nations to settle their strifes, in the calm and peaceful atmosphere of judicial tribunals. It seems probable that more and more the law suit shall supersede the battle as a means of settling controversies between states as it has almost wholly supplanted it in the adjustment of disputes between individuals; that the lawyer shall take the place of the warrior, as the champion of nations; that the jurist rather than the monarch shall speak the final word in international disputes.

I have the honor, Mr. President, to present for the degree of Doctor of Laws a champion of the United States before a unique tribunal; a champion successful in that most difficult of tasks, the task of convincing a commissioner that his decision should be adverse to the contentions of his own people; one who impressed the tribunal with his own earnest conviction, that "great actions are worth more to a nation than great acquisitions," Jacob McGavock Dickinson, now of Chicago, but a representative at large of the American Bar.

President Butler said:

Jacob McGavock Dickinson—One time student of law in this University; once a judge of the Supreme Court of Tennessee; counsel of the United States before the Alaskan Boundary Tribunal; accomplished jurist and forceful advocate, I gladly admit you to the degree of Doctor of Laws in this University, and confer upon

you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

The Reverend William Thomas Manning, assistant rector of Trinity Church, New York, was presented for the degree of doctor of laws by Professor Van Amringe, who said :

It is with very great personal pleasure that I present to you, for the honorary degree of doctor of sacred theology, a divine who has followed his sacred calling with singular devotion and effectiveness in several, widely separated, fields of activity; who, as Rector of Churches in California, in Pennsylvania and in Tennessee, lifted his parishes out of depressing conditions and quickened them into spiritual life; who, as Professor of Dogmatic Theology in the University of the South, by his ability in lucid exposition and his capacity to stimulate and sustain a desire for accurate knowledge, compelled the attention of students and attracted their affectionate regard; whose worth and power early secured for him an enviable place in the Church at large and led to his choice as first Bishop of the Diocese of Harrisburgh, which office he declined, and to an invitation, which he happily accepted, to assume a conspicuous post in the greatest Parish in America—the Reverend William Thomas Manning, Bachelor of Divinity of the University of the South, Doctor of Divinity of the University of Nashville, Assistant Rector of Trinity Church, New York.

President Butler said :

William Thomas Manning—Bachelor of Divinity of the University of the South, and Doctor of Divinity of the University of Nashville; assistant rector of Trinity Parish, teaching with power, preaching with eloquence, and living with faithfulness the highest Christian ideals, I gladly admit you to the degree of Doctor of Sacred Theology, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

After the honorary degrees had been conferred, President Butler made the following announcement :

In accordance with the terms of the will of Frederick A. P. Barnard, tenth President of Columbia University, a gold medal is established known as the Barnard medal for meritorious service to science. This medal is awarded at Commencement at the close of every quinquennial period to such person, if any, whether a citizen of the United States or of any other country as shall, within the five years next preceding have made such discovery in physical or astronomical science, or such novel application of science to purposes

beneficial to the human race as, in the judgment of the National Academy of Sciences of the United States, shall be deemed most worthy of such honor. The Barnard medal was first awarded at the Commencement of 1895 to Lord Rayleigh and to Professor (now Sir) William Ramsay. At the Commencement of 1900 the Barnard Medal was awarded to Professor Wilhelm Conrad von Röntgen. On the nomination of the National Academy of Sciences the award for 1905 is made to Henri Becquerel, member of the Institute of France, for important discoveries in the field of radio-activity and for his original discovery of the so-called dark rays from uranium, which discovery has been the basis of subsequent research into the laws of radio-activity and of our present knowledge of the same.

The exercises closed with the singing of "America," in which the audience took part, and the benediction, pronounced by the acting chaplain of the University, the Rev. Appleton Grannis.

THE ALUMNI LUNCHEON

AFTER the Commencement exercises luncheon was served in University Hall, the alumni being more largely represented than at any previous Commencement gathering. The first address was that of the Chairman, Dean Van Amringe, who said:

Since Columbia took up her physical residence on this Acropolis of the modern Athens, in 1897, I have been able to say, at each succeeding annual reunion of the alumni, that *alma mater* had taken a step forward, had not, indeed, increased our affection for her, as she already possessed our whole hearts, but justified it to the community and added to our pride in her growing prestige. The events that have transpired since we were here a year ago, warrant my saying that she has this year made a great leap in advance, such a leap as, even in these days of huge enterprises and lightninglike transformations, arrest general attention and compel public regard. Every interest that the University subserves has been forwarded, every part of the University has been quickened into new life.

Not long ago we were expressing our sorrow that the distinctly spiritual interests, which this college was from the first intended to foster and promote, had here no concrete evidence that they hold in our scheme the place that their importance deserves and demands. The beautiful new chapel of St. Paul's, now approaching

completion, removes that source of regret by providing, on ground consecrated by the Archbishop of Canterbury and in a building the corner-stone of which was solemnly laid with the concurrence and aid of more than one bishop of the American church, an inviting and compelling reminder of our sacred obligations and of our daily privileges.

The School of Mines and Metallurgy, the opening of which in 1864 constituted the first step, as the Trustees declared at the time, toward the establishment of a School of Applied Science, and which was, therefore, the forerunner of the splendid expansion and equipment in that regard of which we are the fortunate witnesses, which has contributed much to the advancement of science, pure and applied, to the development of the material resources of this great country, to the supply of high-minded and fully-equipped men for practical scientific service in Europe, Asia and Africa, as well as in America—this School has well under way a monumental building, becoming its importance and its place in the growth of the University.

Dormitories, College and University dormitories, which we have long desired, and too long desired in vain, will soon open their hospitable doors and invite the students, not only to well-deserved and refreshing repose, but also to that intimate academic companionship and life, without which are wanting some of the strongest and most beneficial influences that an institution of learning can exert.

While I am about it, you will perhaps allow me to say—last, but by no means least, the College, the historic College, the College of Hamilton and Jay, Clinton and Fish, Hewitt and Butler, out of which everything that we have here has grown, without which and what it represents the University would be but a weak and forlorn imitation of the powerful, impressive and inspiring institute that it is, is soon to have for its own a temple of the humanities, wherein it may discharge, under happy auspices, those functions which, in their results, give strength and character to the individual, efficacy to the practice of the learned professions, requisite training for fruitful investigation and research, grace, refinement and orderly progress to society, and stability to a free government of the people.

Columbia, with five hundred professors and other officers of instruction and five thousand students, enters upon its fourth half century with an eager desire to do, and with every reasonable prospect of doing, in a large way, an imperial way befitting the twentieth century, what its great original, King's College, did in a small, though not, perhaps, less important way in the eighteenth

century—set the pace for the age in matters of education and social service, and furnish its exemplars.

Today the University crowns her exploits for the year by gathering into her fold, and making her own so far as she can, distinguished gentlemen who have deserved well of their fellowmen. The first of them that I shall ask to address you is he whom Dryden must have had in his farseeing eyes and prophetic mind when he delineated the "Character of a good parson"—

His preaching much, but more his practice wrought—
A living sermon of the truths he taught—

The Reverend Doctor Manning of Trinity Church and Columbia.

Dr. Manning, after some introductory remarks in a lighter vein, continued as follows:

It is hardly necessary to call your attention to the close relationship, the vital fellowship in aim and work and purpose that there is between the Church and the University. Each, it is true, has its own sphere and domain but together they strive to minister to and develop all that is highest and noblest in man; to dispel the darkness and overcome the materialism of this world by holding up before it the vision of the spiritual and the ideal. Over the door of each alike, the temple of learning and the temple of religion, are written the words of mankind's Supreme Teacher, "Ye shall know the truth, and the truth shall make you free"; and in spite of all apparent and surface conflicts I believe that there never was a time when those two great forces of education and religion were in such vital and profound sympathy, such real sympathy as they are now. That pendulum, which for a time swung strongly in the direction of materialism, has swung back just as strongly in the direction of faith, and nowhere is this revival of faith more strikingly witnessed than in the life of our Universities. We see it not only in the books that are being written, not only in the whole trend of philosophic thought and discussion, not only in the mental attitude of professors and teachers, but even more impressively, perhaps, in the student bodies themselves.

Time was, and not so very long ago, when a man in one of our Universities openly and seriously interested in religion would have been to some extent a marked man, and not so very pleasantly marked, either. We all know that no such condition as that exists today. The students have their well-organized religious movements in every college in the land, and, better still, the men who are identified with those movements are not the weak men of the colleges, but the men who stand highest in the appreciation and re-

spect of their fellow students, the best students, the best athletes, the best all-round men. And let no one make the mistake of supposing that this change has come to pass through the weakening or emasculating or explaining away of the truths of religion. That religion which is ashamed of the mysterious, which seems not altogether certain of the supernatural, which seeks nervously to accommodate its message to every passing theory of science and every changing opinion of men, is not the religion which gives men comfort and inspiration, and which is winning them back to faith today.

What men want today, as in all days, is the confidence of a certain faith, the comfort of a reasonable, religious and holy hope, the certainty of that truth which is old and yet ever new, which is authoritative and unshakable and unchanging because it is divinely true, because it proclaims the eternal, simple, fundamental truths of God and of men's own souls. . . .

The next speaker was Mr. Dickinson, who was introduced by the chairman with the following words:

You will now have the pleasure of hearing a gentleman who, before today, was partly our own through his studies in law, and whom, because, among other reasons, of his juristic eminence, gained by notable service on the Supreme Bench of Tennessee, in the National Department of Justice at Washington and in the argument of great international questions, we have today sought to "grapple to our soul with hoops of steel," Dr. Jacob McGavock Dickinson, of Illinois and now, also, happily for us, of Morningside Heights.

Mr. Dickinson said in part:

It is a delightful sensation to turn in retrospect to the recollections of one's youth, and to renew old ties and associations. I refer to the past and compare it with the present only that I may admire and wonder at the magnificent progress that has been made not only by this institution since I first came to it in 1872, but in everything affecting our national life. Picture the conditions then existing in our country, and contrast them with those which now prevail. I shall only touch upon one significant phase. In the fall of 1872, but four students in all, came to the Law School of Columbia from the southern states. Recall the events that shortly preceded and were by their influence absorbing all our thoughts upon national affairs at that time. The mourning on account of the civil war had, at least in the southern states, not been laid aside. The aftermath of war, with its blight, distracted our country. The Reconstruction Act of 1867, and the Act of 1870, which put south-

ern states under the superintendence and virtual control of federal supervisors and marshals, were in their full fruitage. Steps taken to crush the Ku-klux Klan under the Act of 1871, which authorized the President to suspend at his pleasure, the writ of habeas corpus, "during the continuance of such rebellion against the United States," were continually arousing the passions of the people all over the land. The policy of "Thorough" inaugurated by Mr. Thaddeus Stevens, had stirred an intensity of feeling beside which that of the actual conflict of arms was like the calm of a summer day, contrasted with a furious cyclone. The award under the treaty of Washington, had just been made, and while it afforded satisfaction to our people, it revived the bitter memories of the greyhound of the sea that swept away so much of American commerce. The whites of the south were largely disfranchised. The liberal republicans had nominated Greeley and Brown, upon a platform which demanded "immediate and absolute removal of all disabilities imposed on account of rebellion" and the democrats had accepted the nominees. All of these acute questions were vigorously, and bitterly discussed from one end of the Republic to the other. It was under such auspices that attracted by the great reputation of that peerless law teacher, Theodore Dwight, we came to the north, seeking the best instruction that could be got in the law, and besought Columbia to be our *alma mater*. The future seemed then to be hopeless. Whether we could ever have a country that we could love, and die for, if necessary, we did not know. I would not recall these sad recollections if my mind and heart could not turn gladly to the obverse picture. The sound sense, and patriotism of a great people, subdued the strong passions engendered by strife, and repressed those stern enthusiasts who would have destroyed every vestige of the old civilization of the southern states. We have lived to see animosity supplanted by brotherly love, justice done to the convictions of the south, a statue of its greatest chieftain accorded a niche in the national Hall of Fame, and but the other day, the President of the United States sending flowers as a tribute to the memory of the Confederate dead. We of the South have found that we have a common country, to whose welfare we can consecrate all that the most devoted patriotism can offer, and that out of the struggle has come a national life that never existed before. We have lived to see grow up in our Southland a love of country as true as that which sustained the Southern soldier, and one that is not sectional, but embraces the entire Union.

When I see how life and sunshine and prosperity have come out of death, darkness and adversity, and all wrought by that patriotism which is the genius of the American people, I do not despair, what-

ever problems may confront us, for I know that in some way or other, the strong common sense, and love of country that brought us through the trying ordeal to which I have referred, will predominate over all obstacles, and will, whatever our waverings may be, bring us back to the true line of triumphant progress.

You can well understand how in contrasting that former time with this, the time of disaster with a time of prosperity, and a dismembered country with a country created, as it were, anew, pulsing with one national life from one end to the other, my heart rejoices.

There is now being enacted before the eyes of mankind an object lesson in patriotism. Never before in the history of the world has been so brilliantly illustrated the power that comes from patriotism, in contrast with the *brutum fulmen* of merely armed masses of vastly superior numbers. The prodigies accomplished by Japan are the achievements of the living, sacred, all-conquering love of country. The patriotism that prevails in our country is not only the safest reliance that we will have in war, but it is the safest guarantee that we can have for peace, for foreign nations will not fail to appreciate and reckon with the solidarity of sentiment that prevails among the entire American people.

The chairman next called upon Dr. Woodward, saying:

I have spoken of the good fortune that has attended the University during the present year. I am sharply reminded, however, that

On fortune's cap we are not the very button.

We have suffered a serious loss, how grievous and of what distressful kind you will clearly see when I present to you, as I now do, a learned Doctor of Science, who at the beginning of the year, was our admirable and well beloved Professor of Mechanics and Mathematical Physics, and has left us to become President of the Carnegie Institution of Washington, Dr. Robert S. Woodward.

Dr. Woodward responded:

Deeply conscious of the compliment you pay me and of the honor which the University has conferred upon me today, I am glad for this early opportunity to express my sentiments of grateful appreciation. Having been, as a student of science, a Barnard Fellow and a John Tyndall Fellow (without emolument) for more than thirty years, it is a source of the keenest pleasure to receive, even in the afternoon of life, a degree in science from Columbia, and to be admitted thus to the ranks of the distinguished alumni of this historic institution.

But on an occasion like this the individual is merged in the aggregate, and the confident enthusiasm of the youngest alumnus must give way to the more rational enthusiasm of the alumni. Speaking, then, for the moment, as a member of that body, and as one who has watched with lively interest the growth of the University during the past dozen years, I would say that we have the best of reasons for congratulation on this anniversary day. I desire to felicitate you especially, Mr. Chairman, on the prospect that Columbia College, the mother of us all, will soon have a permanent and dignified home of her own. And in commendation of your tireless efforts towards this desired end I trust that you will permit me, barbarian though I am, to apply to you and to the College you so faithfully represent a line drawn from my small stock of classic lore, namely, *Sic itur ad astra*.

The University is greater than any of its parts, however, and while we rejoice in the rise of St. Paul's Chapel, the School of Mines, the buildings of Barnard College, and Teachers College, Livingston and Hartley Halls, and now Hamilton Hall, we rejoice still more in the rise of the University as a whole. We may take pride especially, I think, in the development of the spirit of research now manifest in every branch of the University. This is the spirit which produces progress; and this, apparently, is the spirit for which the University will be chiefly known in history. Speculation concerning the course of events is generally fruitless; but I cannot help wondering, during these last days of my academic career, whether these stately buildings whose construction we have witnessed in less than a decade, will continue indefinitely to be centers of tireless intellectual activity, or whether they are destined to become, in conformity with many historic precedents, musty monasteries for the preservation of stationary ideas. Educational institutions, like communities and states, have had their periods of placid repose as well as their periods of productive advance. I prefer to wish for Columbia a history of steady advancement and achievement; and I assume that it is at once the duty and the high privilege of an alumnus to cooperate in the maintenance of that eternal vigilance which is the price of intellectual progress as well as of civil liberty.

But this and other grave themes which obtrude themselves are no fit subjects for discussion on a summer afternoon. My official connection with Columbia has come to an end. Half gladly, half sadly, like every loyal alumnus, I go forth from the halls of our *alma mater* full of hope for her prosperity and full of gratitude for her benediction.

The chairman then said:

A noted addition to our honored and honorary graduates is an author, whose distinction in letters is world wide and enviable, whose writings enthrall the fancy, enrich the imagination and captivate the judgment, and whose modesty compels us to forego the pleasure of listening to him. That we might have the honor of his presence, I was obliged to promise that he would not be called upon for a speech. There is nothing, however, to prevent our doing what I now propose that we shall do—rise and give three hearty cheers for our honorary alumnus William Dean Howells, rightly crowned Doctor of Letters.

When the chairman had concluded his remarks, the alumni rose in a body and gave three enthusiastic cheers for Mr. Howells.

The chairman in introducing the last speaker of the afternoon said:

In opening "this polite symposium" I referred to recent accomplishments of Columbia. You all know to whom they are primarily due, whose labors for *alma mater* have been so successful that it may be said of him, as was said of King Harry the Fifth of England,

. . . his deeds exceed all speech:
He ne'er lift up his hand, but conquered.

President Butler responded:

Sometimes things seem to happen all at once. A few of them are made to happen, but most of them just happen; and during the past academic year they have just happened at a most appalling rate. No one would have ventured to undertake to do or to plan one-fifth of the things that the University has accomplished during the year. But partly owing to the many evidences of friendship and cordial support on the part of this community, and partly owing to the fact that plans long under consideration have now come to fruition, the year 1904-5 will long be remembered here as a year full of important and, in a sense, epoch-making events.

The Dean has already pointed out to you how by opening your eyes you may see on every hand the evidences of the public interest in our work and of the University's physical growth and prosperity. These are splendid and noble things, because the fabric of a great University must itself be great, because the machinery that a University operates must itself be adequate and efficient. Yet I wish to say that the year has been marked by some evidences most hopeful, and in a sense exceptional, of the splendid university spirit to

which President Woodward has just now alluded, that are yet more valuable and important than buildings and endowments.

It would greatly please me were I able in some adequate fashion to bring home to those alumni who are not in close touch with our daily work an appreciation of the character, the capacity, the enthusiasm and the disinterested loyalty of the great company of scholars that makes these Heights famous all over the world. You may go from one side of the great broad field of learning to the other, and here on Morningside Heights you will find almost every part of it represented by some scholar who has won his spurs, and who has helped to push forward the limits of human knowledge in his own special field. There is no reward of a material kind that the University or the public can give for service such as that, but no service of which men are capable is more splendid. Many of our colleagues are those who have deliberately turned aside from more profitable employment, or who have resisted the allurements of gain in order that they might serve mankind by serving scholarship; and that it is, gentlemen, which gives life and vitality and reality to every brick and stone which the riches of men place for our use upon these heights. We are not concerned with building here mere barbaric monuments; we are not concerned with erecting here a series of huge unused and undedicated temples. Our purpose is to occupy every building, religious or secular, academic or gymnastic, library or laboratory, with that university spirit and scholarly vitality which the name of Columbia calls to mind when spoken anywhere in the civilized world.

Then, gentlemen, we have been able to accomplish some specific things of importance during the year.

As you are aware, the present is a period of unrest in regard to many problems connected with the higher education. For three years we have carried on here a most painstaking, most conscientious, most elaborate study and discussion of the problems connected with the American college in general, and our own college in particular. Without going into technical details as to what has been accomplished, I want to say this—that the company of nearly forty men, representing all points of view, all branches of letters and science, who make up the faculty of Columbia College, as a result of that painstaking inquiry and thorough discussion, did what has never before been done to my knowledge in the history of American education in the consideration of a problem of equal importance—they came to a unanimous conclusion. Behind that conclusion, therefore, is the whole weight of a powerful academic opinion. That conclusion does not perhaps represent in its entirety the convictions of this man or that, but nevertheless as the result

of discussion, of comparison of views and study of every conceivable influence that ought to be taken into account, we have been able to agree as to what Columbia College is to try to do in the future.

In brief, Columbia College is going to be the vestibule to every part of this University. We are not going to admit here, as a permanent policy, students of special branches or of professions who have not come under the influence, at Columbia or somewhere else, of those ideals and that liberal education which have made the American college famous in Europe as well as in this country.

We are not going to yield to the false ambition which seeks mere numbers, and invite here an incompetent and inadequately prepared body of students only to turn them away after a year or two of experiment. We are going to try to train for the law, for medicine, for engineering, for architecture, for the fine arts and for teaching, and for all other branches in which the body politic demands professional service, men who have had the elements of a liberal education. We want men to go out from this University with an appreciation of a liberal education, whether they are trained or not. We are going to try to educate them first and to train them for special service afterwards.

In the next place, we have cut loose from one of the most serious and harmful superstitions of American higher education—a superstition which we inherited from England; the superstition that if you stay in a place a certain length of time, no matter what you do, you are entitled to be graduated with a degree. There are no enemies of the American college today except those who insist that it stands officially and always for a four-year course in which little or nothing need be done. They are the only persons anywhere in this land who are doing anything to undermine the American college.

We have committed ourselves to the qualitative standard of work, and we have fixed that qualitative standard in such a way that the normal student, under no special pressure to serve any particular ambition, will take about the length of time that has heretofore been demanded in gaining his degree; but we are going to break up the intellectual lockstep that compelled everybody to stay so long and no longer, no matter what he did or how he acquitted himself. That I regard as a conspicuous service to American higher education, and one that is sure to be imitated all over the land as fast as American colleges bring themselves to avoid the same danger by an adequate reform.

In the next place, there has been, during this year, one of the most extraordinary and interesting developments in the higher life of our nation that has occurred in my lifetime. I think that even

the most casual observer and casual reader must have noticed the new, real and widespread interest among the American people in the subject of the fine arts. Important services have been done for science; great opportunities have been afforded for letters and liberal education, but for reasons that occur readily enough and into which I need not now go, we have in this country rather persistently avoided serious recognition of the fine arts. We have had great painters; we have had distinguished sculptors, decorators, and workers in the minor arts, but in no inconsiderable part they have preferred to live in other countries than our own, and they have studied and lived abroad apart from the intellectual life of the nation and apart from the public and the practical life of our people.

Early in the year a most extraordinary gathering took place in the city of Washington. About one board there were gathered several hundred of the most conspicuous and influential men in the country. The President himself was there; the Supreme Court was represented, as were the Senate and the House of Representatives, and letters and science and the world of affairs; and the spokesman for every one of these interests openly expressed his faith in the fine arts and his desire to do something to make our appreciation of art more real, and the service of art to the nation more vitally helpful. Here in our community, we have felt sometimes stirrings of the same movement. We have done for twenty-four years conspicuous service for the profession of architecture. The time has now come, apparently, when the community will endorse and support further steps to enable this University to recognize the fine arts side by side with letters and science. It is too soon yet to say just what will be done, or what precise steps will be taken; but it is quite clear to me that with this widespread public interest and support, out of all the consideration and study given to the subject must come something that is really worth while, worthy of the subject itself and worthy of this University.

But side by side with that another most interesting thing has happened. In every great field of inquiry there is a standard of excellence to which we must repair in order to measure our accomplishment and make sure that we are on the right track. In education, in letters, we go back to the great masters and models of Greece and Rome; in science, we go back always to the sure test of scientific method. So, in the fine arts we must go back to the standards of excellence of the great cultured peoples who first established standards in art to which the world has ever since repaired. I mean the peoples of Greece and Rome. This idea having appealed to a large number of men of intelligence and wealth, it has come to pass that we are to have in Rome itself, the Eternal City,

a great academy of the fine arts, that shall crown all the efforts for fine art education in the United States; we are to have a great academy there which will do for America what the French Academy has done for the students of the fine arts from France for two hundred years. This is to be an academy to which the student may repair for final instruction and final stimulus before beginning independent creative work. It has been proposed that that academy shall be endowed with a fund of a million dollars, and already, since that January gathering to which I have referred, eight hundred thousand dollars of that amount has been pledged by American citizens and by American institutions of learning. Among the great columns that are to support, in imagination at least, the façade of the Academy at Rome, appears the name of Columbia University, and friends of this University have already provided for building it to one-half its final height.

It is perfectly clear to me that we shall be able, by the generous kindness of our friends, to take our place as a leader in the movement for education in the fine arts as we have long done in letters and in science.

I conceive the foundation and endowment of the Academy in Rome to be a distinguished service, and that every one who has contributed to the movement in its behalf is doing something to refine, uplift, beautify and dignify the public life of our democracy, to inspire in us a sense of appreciation by contact with the highest ideals in art. Before long this movement must bring us better public buildings, better parks, better public squares, better fountains, better everything which goes to make up the life of a great community like this.

Over yonder you will see a little temporary building in which is to be housed as rapidly as it can be prepared a model of what will stand on Morningside Heights when Columbia University has come to its final completion as now conceived. The other day the gentleman who made the gift that makes the building and the model possible, said to me that he wasn't quite sure that it was worth while to have done the thing. "I am afraid," said he, "that the University is going to have all the buildings up before you get the model done." That is not quite true of course; but the model will not only show what Columbia will be finally like when its buildings are completed, but gentlemen, it will serve to illustrate the controlling principle of this entire University, namely, foresight.

Nothing has been done since this University came to Morningside Heights that had not been foreseen and carefully planned and studied. Whatever expense of time and money may be incurred in solving the practical problems that face it, the University purposes

to try to solve them right, and therefore it purposes to take time enough thoroughly to understand the conditions of the problems, so that when framed the solution will stand the test of time. Columbia University will be known as an institution whose achievement is achievement because it is based on intelligent foresight.

The President's address brought the successful luncheon to a close, after enthusiastic cheers had been given for the President, the chairman, and the recipients of honorary degrees. The classes of 1880 and 1895 were represented by large delegations, the former celebrating the twenty-fifth anniversary of its graduation and the latter its tenth. Later in the afternoon the usual alumni games were held on South Field, the chief participants being members of the class of 1895. At seven o'clock in the evening anniversary dinners were held by a number of classes, and at ten o'clock all present joined in the '95 decennial *Kneipe*, which ended the festivities. In the course of the afternoon an informal meeting attended by about fifty holders of Ph.D. degrees from Columbia University was held in Havemeyer Hall for the purpose of forming a Ph.D. alumni association.*

CELEBRATION OF THE SCHILLER CENTENARY

ON the afternoon of Tuesday, May 9, the University celebrated the one hundredth anniversary of the death of Friedrich Schiller, in the presence of an enthusiastic audience that entirely filled the largest auditorium on Morningside Heights. It was fitting that Columbia University, which has conspicuously cultivated the study of the German language and the German literature, should honor the memory of a poet whom the general public in Germany, as well as here, is accustomed to regard as the most popular exponent of German idealism. Perhaps nowhere else outside of Germany have the ethical and literary ideals of Schiller found a more cordial welcome than in America, and especially in our own City, which boasts of a German community second in size only to that

* A notice of this meeting will be found under The Alumni.

of the capital of the Empire. The Germanic Department has always considered it one of its main duties to establish a close bond between the intellectual German speaking element of the City on one hand, and the University on the other, and its efforts in this direction have met with gratifying success. The *Deutscher Verein* of the University includes among its honorary members such men as Carl Schurz, Heinrich Conried, and Georg von Skal, all of whom have lectured before the University under the auspices of the Germanic Department in recent years; the late Frederick William Holls, a graduate of Columbia College, and perhaps the most brilliant American of German parentage, as well as the late Henry Villard, were honorary members of the *Verein* and took an active interest in the affairs of the Department; the recently founded Germanistic Society of America has shown its faith in the effectiveness of the work accomplished by the University by providing out of its funds a lectureship in the history of German civilization; the relations of the Department with the German press of the City and the diplomatic representatives of the Empire have always been most intimate, and the eagerness with which the leading German singing societies of New York responded to the invitation to lend their voices to the celebration, as well as the readiness with which the necessary funds for the festival were provided, all bear ample testimony to the strength of the link that unites the German interests of the City with those of the University. It should be added that the universities throughout the country, founded in such large measure upon German educational lines, felt particularly called upon to show their appreciation of Schiller's message to humanity by keeping his centenary, so that the Columbia celebration was only one of many similar ones held at the leading seats of higher education in all sections of the country.

The Schiller celebration in the City of New York began on Sunday, May 7, and extended over three days, the Columbia festival being looked upon by public and press as the climax of the anniversary. The gymnasium was profusely decorated for the occasion with American and German banners, with the University colors, and with plants and palms; the colossal bust of Schiller, by Dannecker, the pedestal of which was covered with laurel, forming the

central point of the decoration at the front of the stage. The gymnasium never looked better and the decorations contributed their share towards establishing the *Stimmung* necessary for the occasion. The members of the Arion and Liederkranz societies were seated on the two sides of the stage, and the Philharmonic Orchestra of the University occupied the rear of the platform, the center of which was filled by members of the Faculty of the University and distinguished guests.

The first number on the program was by the Philharmonic Society of the University, which under the leadership of Mr. Gustav Hinrichs rendered the overture to Rossini's "William Tell." Carl Schurz, LL.D., who served as the honorary presiding officer, in introducing President Butler, said:*

The day we are celebrating presents a significant and inspiring spectacle. Not many years have passed since a particular school of literary critics in Germany pleased themselves by exhibiting a certain contempt for the genius of Schiller. Carried away by the somewhat self-sufficient and cynically practical spirit of our times, they sought to relegate Schiller's "naive enthusiasm", his "childlike idealism" and his "high-sounding pathos" to the shelf. But now, upon the hundredth anniversary of his death, what do we behold? Wherever the German tongue is heard, and even beyond those limits, we are witnessing a wonderful outbreak of veneration and love for this poet—an homage entirely spontaneous, springing involuntarily from the human soul, as though forced into the light by an irresistible impulse. And thus it is made evident to the unprejudiced observer, in spite of the shoulder-shrugging of the sophisticated Epigoni, that Schiller has continued to live in the hearts of his people a whole century after his death and still continues to live in the unimpaired freshness of youth.

Thus he lives and thus he will continue to live because he has given the noblest and most exalted expression to the noblest emotions and aspirations of the national soul—an apostle of freedom and of human dignity—not as a doctrinaire or revolutionary agitator, nor as a speculative philosopher desirous of proving certain theses or of establishing definite systems, but simply as a poet—a poet whose soul overflowed with the true love of mankind and of human dignity; with warm-blooded wrath at injustice and tyranny; with lofty ideals and large hearted enthusiasms for freedom, justice, virtue,

* The above is a translation of Mr. Schurz's speech, which was delivered in German.

beauty and moral grandeur—enthusiasms that issued from him with the irresistible power of an inner necessity in a splendid array of forms and in the fullest organ-music which the German tongue is capable of producing.

Let the critics say what they will, no poet has more deeply stirred the national soul; not one has felt its noblest instincts and impulses more strongly within himself and infused them with greater warmth and insistence in his fellow men. Not one has in the same measure ennobled whatever he touched; not one raises our courage and our hopes in the striving for the good and the beautiful with such inspiring idealism. There is not one to whose moral greatness we look up with the same deep confidence and admiration. Of no other can it be said with equal truth, that we not only pay willing homage to the poet, but that in the poet we are forced to love also the man. And it is therefore no idle phrase when we Germans speak of "our" Schiller; it is rather the natural expression of a fervent personal affection.

Just as his sympathy embraced all mankind, so his work has become the property of all mankind, and therefore all nations far beyond the boundaries drawn by Schiller's native language are celebrating today the high and peculiar value of this universal possession. Outside of Germany, it is particularly fitting for this republic to honor the memory of Schiller, for of all the great poets whose names the history of mankind is handing down to posterity, not one has preached the gospel of freedom and of human dignity as he preached it—the gospel to whose blessed realization this republic is called above all the nations of the earth. Indeed, here in this country of free opportunity unhampered by the past; here in our republic, to which the problem of true popular government looks for its ultimate solution—it is here, especially, that Schiller's spirit should be fostered and his ideals should receive the highest appreciation and living embodiment, as against the greedy materialism and the rude and imperious tendencies of the time, if we would have our republic become an inspiration and not a deterrent example.

With all the more satisfaction, therefore, do we greet the high spirit of the universities of America in expressing a national interest in the anniversary of our poet as a token of hopeful significance. Columbia University, in the person of its President, will now be heard.

President Butler said:

A short life as lives of accomplishment go, and a rich life in the sense that it was long enough to gain true riches, we are met to celebrate. Schiller died in his forty-sixth year. Who were his

great contemporaries, and what movements were taxing the interest of the world when he lived? Napoleon was ten years his junior and lived for sixteen years after Schiller had gone. The life of our own Hamilton runs quite parallel to that of Schiller. Born two years earlier than the German poet, America's chief constructive statesman died nearly a year before him. Other lives of capital importance were being lived just then; but these three may fairly be taken as strikingly representative of the great movements of thought and action with which they must always be associated.

Napoleon's dominating personality summoned the mightiest forces of a period already closed to hold in check the march of revolution; and he held those forces at command long enough to create a new and efficient administrative system for a great nation that had been overwhelmed by a resistless and destructive flood. Hamilton's genius kept at white heat the forge at which were beaten out the structural materials for the democratic government of a people, the limits of whose usefulness no one could then, or can now, foresee.

Schiller used a subtler and more immortal instrument than either force or government; he used literature. He gave it voice to speak for liberty, for optimism, for noble enthusiasm, for the spiritual unity of Fatherland. What place he will one day have in the temple of final fame we do not know, nor need we greatly care. His relative greatness is only an academic question. But that he touched the human heart, and spoke for it, we do know. Nor is it the heart of Germany alone that he held and that now holds him; it is the heart of so much of the world as has a heart to give to letters.

So to live is Heaven;
To make undying music in the world,
Breathing as beauteous order-that controls,
With growing sway the growing life of man.

How true George Eliot's lines are of Schiller! One need not be a Homer, a Dante, a Shakspeare, or a Goethe to join

The choir invisible,
Whose music is the gladness of the world.

Schiller's place in that choir invisible is secure and the music of his voice we would not willingly lose.

It was no less a man than Heine who said of Schiller that he had destroyed the Bastille of the intellect and had aided in building the Temple of Freedom. What fitter place, then, is there in which to gather to honor the name and commemorate the fame of Schiller

than in this University, a temple of freedom from its earliest foundation. We welcome here today every lover of letters, every lover of liberty, every lover of his kind; for all such see in Schiller a spirit worthy of their love, and in his ideals an aim worthy of their highest endeavor.

The main address of the celebration was delivered by Professor William H. Carpenter, Head of the Department of Germanic Languages and Literatures, who spoke as follows:

ONE hundred years ago this afternoon there died a German poet in a little German city. His life had been brief, for he was not yet forty-six years old, and although there had been at times, and particularly, by God's good grace, in the latter years, the warm glow of success and appreciation, there had been all too frequently from his boyhood on, as under the circumstances there needs must have been, the heavy shadows of disappointment that inevitably chill and retard upon the way. At the end of his life he had reaped the modest outward honors of the station, which, by his own exertions, he had made, but he had never had, even in the full years of prosperity, means greater than those that by the strictest economy could be made to serve, and in his empty years there had been at intervals nothing at all. Except in the spirit, he had not been able to travel and his feet had never rested upon other than German soil, and Germany in his lifetime was provincial, and, in very truth, a little world that touched the great remotely.

Today, a century after his death, not Germany alone, but all the world is ringing with his praise, for from this German poet—a Lycidas dead ere his prime—there went forth a message to mankind of light and enlightenment which time in its transmission to us and to posterity, so true it is to the eternal verities, has but intensified and brightened. Today, in lands unpeopled when this poet sang and in cities yet unfounded, there are gatherings like this to do him homage.

It is a long distance, and not only in time and space, between the placid little German city of Weimar, the home of the Muses, at the beginning of the nineteenth century, and this great cosmopolitan city of New York at the beginning of the twentieth, insistent in its materialism and its strivings for the greed of gain. And yet there is that which fell from the lips of this poet, child of another century and another land, that draws us even in this new

environment, with a horizon for matters and for men far different from that which held his view, irresistibly back on this anniversary of his death to him who gave it utterance.

Back to this German poet reaches invisible, but unbroken, that most potent of bonds to unite the present with the past, the imperishable bond of ideality, which, though times may change and peoples change, itself to all ages changes not. Still from him, as the old philosophers dreamed from a bright, particular star proceeded an influence upon mankind, there flows in real measure an actual influence to shape the ends of men. And as the stars it is as universal. Today, Friedrich Schiller, dead for a century in a German town, lives in the hearts and the minds of the world; and throughout the world we are celebrating today, it matters not where or in what language it may be, a poet who belongs to all.

Friedrich Schiller was born on the tenth of November, 1759, in the little Swabian town of Marbach, where his father, whilom army surgeon and now off in the Seven Years' War as a lieutenant in a Württemberg regiment, had married, ten years before, the daughter of the host of the "Golden Lion." Schiller's adolescence from these humble beginnings was a period of inevitable restrictions, which no man could have willingly chosen for the making of a poet, but which all in good time bore its abundant harvest of result. His boyhood predilections were for the church, but he was presently made a pupil of the so-called Military Academy recently founded by his hereditary sovereign, Duke Karl of Württemberg, under whose rigorous paternalism he studied first law and then medicine, and ultimately came out equipped, superficially at least, as a regimental surgeon. Schiller, who had chafed under the restrictions of the school and its patron, subsequently looked back to this time as a period of tyrannical repression and of forced development, but he had undoubtedly obtained under it, not only a good education, but the very bent that was to determine his future career. *Die Räuber*, which this young man of twenty-two presently put forth as his first published work, is an evolution of this early environment that is unthinkable elsewhere, and the *Räuber* was the key that unlocked, in its turn, the gate that held the future.

This period of Schiller's beginnings is in itself a period of beginnings. The Seven Years' War had cleared the air in Germany, and the thirty years of peace that now set in after 1763—a long period in German history—gave an opportunity for the German people to look about them from the new point of view that the century had given them.

The second half of the eighteenth century, into which Schiller was born, was in all Germany a period of prosperity, of intellectual awakening, and of progress. Germany as yet played no rôle abroad, but there is a growing self-consciousness of nationality in the things of the spirit which begins to transcend the bounds of political particularism that had kept Germany provincial. This is a period of development and unfolding. One sees it in the church and the state, in social conditions, in education, in the arts, and in literature. It is visible in the changed attitude of the classes toward each other and to the masses, in the rise of the citizen class in social recognition, in the more active participation of the aristocratic class in the intellectual life of the nation. The courts again, as in the time of the Minnesingers, became the patron places of poetry, and princes drew great men about them irrespective of a disparity of birth. This is the period when Kant began to write, who later on was to reform all philosophical thinking; the period of Gluck, who composed the first music-drama, and of Mozart; it is the early period of Lessing, and it is the period of the birth of Goethe—along its heights an Augustan period which looks like the beginnings of a Golden Age.

It must not be forgotten, however, that many of these influences, although at hand, had yet to work themselves out. Germany, with its little states, was narrowly provincial. Class was still widely separated from class. The movement toward individualism—the shibboleth of the century—had often resulted in an unsettling of old conditions that by no means had bettered them. Directions had been pointed out, but all along the way there were mountains to climb and chasms to bridge in order to arrive at the goal of desire. Particularly was this so in literature. It was the sentimental moralizing of Gellert that still fashioned German taste, and the period is characteristically not only one of excessive sentiment, but of overwrought sentimentality in both literature and life, which to an extent incredible in a later time took its cue from it.

This was a period, too, in German literature of a pseudo-classicism, that had no real foundation in national culture, and of a rationalism, that was not deep-rooted in German habits of thought—a field ready for the *Sturm und Drang* that presently was to sweep over it to prepare the way for the classic period of German literature which followed. When Kant, in 1784, pronounced the century of Frederick the Great the age of German enlightenment, he had already seen many of these influences worked out, and the promises of the beginning of the second half of the century in good measure justified, if not fulfilled. And especially was this true in

the realm of writing, for, in very truth, a whole new literature of poetry and prose had come into being, and one that proudly took its place in that which we call the literature of the world. The standards of a people's literary judgment had changed, and in place of a Gellert, mild, conventional, and sentimental, we have a Lessing, strong, original, and sincere, to give direction to a nation's taste; we have a Goethe, who had already written *Götz, Werther*, and a part of *Wilhelm Meister*; and we have a Schiller, who in his *Räuber*, *Fiesco*, and *Kabale und Liebe*, had given German literature three dramas of protest, that, with convincing candor, first adequately voiced the spirit of the age.

These—Lessing, Goethe, Schiller—are the three greatest names in German literature, and make of the age of enlightenment the classic age, to which, as the early eighteenth century had looked forward as to a possibility to be attained, so now the early twentieth looks back as to an ideal that was realized.

Schiller at the beginning of his literary career is wholly a product of his day and generation, and his earliest work reflects in its lights and shadows the attitude of mind and the habits of thought of the time that evoked it. This is a period of the influence of Rousseau and the oncoming of the social revolution, and of the return to nature. It was, however, a vapid age that lacked virility of purpose, and no German poet had yet come to voice its real significance.

Schiller's *Räuber* is an outburst of youthful genius, crude in its conception of plot, impossible in the logic of its situations, extravagant in its embodiment of motive, ranting in its declamation—its elemental passions literally torn to tatters, its lights all high lights, and its shadows black. It is full of crudities, but they are the crudities of inexperience and not the crudities of weakness—in point of fact they are overwhelmingly the crudities of strength, the strength of a new created giant, who, in our present-day phrase, had not yet found himself. It is because of this strength in a time that had premonitions of vigor, in spite of the weakness of the age, of a soaring ideality of purpose which lifted it above the pettiness of the day, and, above all, because of the instinctive dramatic power with which the whole is carried out, that took it, as no German drama had before been taken, straight home to the consciousness of the nation. Dramatists there were in plenty in this, the *Genie* period, of German literature. There are Lenz, and Müller, and Leisewitz, and Wagner, and Gessner, and Klinger, who in his *Sturm und Drang* gave its best-known name to the movement and

the period that produced it, but these are names in the histories of literature and not realities.

Nor had Goethe, the greatest of them all, in his *Götz* created an influence that was at all comparable with this, which now touched the nation to the quick. Schiller's *Räuber* is in reality, in spite of *Götz* which had preceded it, the first tragedy, in a true sense, in German literature. On the stage today, and notwithstanding the alien taste of the century, the play is not only interesting as Schiller's first dramatic work, but on account of the genuine pathos of the tragedy with which it is concerned, because of its force, and fire, and real passion, and, above all, because of its unflagging action, it has still power over an audience, which always receives it with enthusiasm. Schiller in this, and in all his plays, has not only the dramatic instinct, but, what is a very different thing, he has the stage instinct to visualize action which Goethe never had; and Schiller, and not Goethe, is the great German dramatist.

Schiller's subsequent dramatic work is a chronicle of development. It unfolds in breadth of purpose, as his own horizon expands in the experience of life. He is a thoughtful student who does not take his task lightly, but who reads, and thinks, and writes upon its purpose and its true significance to himself and to the public for whom it is intended. With an increasing knowledge of man and the motives of human action as it really exists, his characters become truer and the part they play more inevitable.

There is less of all these things noticeable, it is true, in *Fiesco* and *Kabale und Liebe*, the remaining dramas of the Storm and Stress, but from *Don Carlos* on, through that superb list that includes *Wallenstein*, *Maria Stuart*, *Die Jungfrau von Orleans*, *Die Braut von Messina*, and *Wilhelm Tell*, it is everywhere at hand. There is as great a distance in actuality between Karl Moor, that whirlwind of frenzied ambition, and the stately and truly heroic Wallenstein, the victim of his unavoidable fate, as there is between the simple methods of the one drama, and the complexities of action and interaction of the mighty trilogy which constitutes the other. And so it is, too, with regard to the *mise en scène*, which in many of the plays is extraordinary. How Schiller, with even a poet's intuition, could have written the camp scenes in *Wallenstein*, without ever having seen a camp, or could have developed the whole setting of *Wilhelm Tell*, without ever having been in Switzerland, is inexplicable and a triumph of literary art. Schiller doubtless reaches his highest development in dramatic technique in *Maria Stuart*, as he attains the height of his poetic diction in *Die Braut von Messina*, but however he develops in subjective analysis or in

its objective presentation, there are never wanting from the dramas certain characteristics that make them his and his alone.

With age and experience there is a taming of the youthful impetuosity that carried everything before it in the *Sturm und Drang*, but never, to the end, is there an absence of the celestial fire, which scarcely ever burns low and never needs rekindling. We remember these moments of passion in all of Schiller's plays, and how in the first, as in the last, it bursts forth in the typical way that those who know him inevitably associate with his name. And joined with this, and a part of it, is Schiller's untiring love of action and the true instinct of its visualization, which is a gift that was inborn and not made.

But above all and dominating all, is his ideality—and this is the key-note of all that Schiller wrote. Whatever he touches he idealizes and ennobles. It is his mission to exalt. He is not a dramatic iconoclast, like the moderns, to disillusionize and to destroy, but an idealist to build higher the potentialities of life. Whatever passes through the alembic of his imagination comes forth bettered and purified by this process of idealization, which he never loses to the end of his life.

And so it is in Schiller's many poems, that, even more than the dramas, are personal documents in which a great poet has written down his creed of life and living, and which, still more than they, have influenced for all time the nation that has absorbed them into itself as a part of its own consciousness. I have made the dramas the framework of Schiller's literary production, because, on account of their character, they represent in an intelligible way its landmarks, but his poems, in an estimate of Schiller, are as important in their purpose and effect.

The poems do not fall in any one period of his literary activity, but are written at intervals throughout his life. His earliest lyrics, published the year after the *Räuber*, are the perfervid outpourings of a youthful poet, and they are little more. It is only after *Kabale und Liebe* and the period of his *Sturm und Drang*, when Schiller had an opportunity for the first time in his life to live among congenial surroundings and to feel the real glow of sympathetic friendship, that he writes his first great poem,—a poem truly great in the nobility of its sentiment, in the passionate fervor with which it is sung, in the real poetic afflatus that visibly impels it—*Das Lied an die Freude*, that jubilant song of human sympathy that all the world, for itself and for the poet who made it, is singing today.

This middle period of Schiller's life is a period of preparation, of historical and æsthetic study and reflection, that had a most

important effect upon his whole subsequent literary activity and upon the determination of his attitude toward the problems of human existence which it was to embody. He studied philosophy. The Greeks attracted him. He read Homer; he made a careful study of Goethe's *Iphigenie*; and he translated Euripides. It is the period, too, in which fall three of the most important events of his personal history: the period of his first coming to Weimar, which was in its results an epoch in his career; it is the period of his professorship of history in Jena; and it is, before all, since it brought into Schiller's life its happiest influence and inspiration, the period of his marriage with Charlotte von Lengefeld.

In literature this is the period of *Don Carlos*. It is the period, too, of Schiller's historical prose writings, the "History of the Defection of the Netherlands," and the "Thirty Years' War." The poems of the period voice a new sentiment of æstheticism, that hereafter is an inseparable part of his poetic personality, a cornerstone, a recent critic has called it, of his temple. He strikes this note first of all, in *Die Götter Griechenlands*, and then in *Die Künstler*, the one an apotheosis of the beautiful, that is gone with the old Greek gods, and the other a panegyric of art as the teacher of mankind and of the dignity of the vocation of the poet.

But, alas, in these bright days—days of exaltation and of real happiness—there came that heavy shadow of physical ailment that was hereafter to overhang his life and which never again left him. He bore up bravely, but it was a losing fight, and what he subsequently wrote,—and it is the greatest part of all—was produced under conditions that would have disheartened an ordinary man, but apparently only spurred him on, with indomitable courage, to further effort. It is a life now, to the end, of ceaseless activity; and when on that day in Weimar, a hundred years ago, he laid his pen aside, there were literary projects incomplete, and never to be completed.

The time of Schiller's intimate association with Goethe, which began in Jena and lasted to the end, ten years later, in Weimar, is the period of his greatest productivity and the golden period of his literary accomplishment. This friendship of the two poets was important for both of them, but I am inclined to think that it was Schiller who drank the deeper at this well-spring of intellectual sympathy and poetical inspiration.

Schiller at this time is the full developed man, ripened by experience of life, whose seven-sealed book now lay open before him; seasoned and chastened by its limitations as they had been measured out to him, but still, as always, the idealist, who looked over and beyond

its narrow horizon, into the wider radiance that he knew lay eternally beyond it. A man who suffered, but who never desponded, and much less ever despaired. There is never a word in what he writes of cynicism or of questioning doubt, but always the attitude of transcendent faith that rises over the common things that vex men's minds into the purer regions of the spirit above them.

This is the period of the greatest of the dramas and the greatest of the poems. It is the period of that noblest of philosophic poems, *Das Ideal und das Leben*, of the *Spaziergang*, and *Die Würde der Frauen*. It is the period of the ballads with their Schiller characteristics of vivid imagination, of unflinching dramatic action, and of that extraordinary power of visualization: of *Der Taucher*, *Der Handschuh*, *Die Kraniche des Ibykus*, *Der Kampf mit dem Drachen*. It is the period, too, of the most famous of all the poems,—the poem that because of the trueness of the note which it strikes, because of its intimacy, its innateness, its human sympathy, has gone straight to the inmost heart of the people: *Das Lied von der Glocke*. No other national literature contains a poem that so accurately reflects the attitude, not of any one phase of its social elements, but of the whole underlying cultural conditions,—the *Stimmung* and the *Lebensphilosophie*, in short, of the people, as does this "Song of the Bell" with its throbbing echoes of the joys and the woes of life. And herein lies much of the secret of Schiller's popularity with his contemporaries and with the generations that have lived in the century that has passed since his death.

He is not an esoteric poet—a poet of psychological introspection or of enigmatic mysticism—to be appreciated by the few, but one who along the lines of a nation's own thinking and feeling appeals to all. Schiller by this popularness, if one may so call it, this immediateness of purpose and its presentation, which is truly one of his greatest characteristics as a writer of literature, undoubtedly both loses and gains.

One sees this distinctly in contrasting him with his famous contemporary, who by all the canons of criticism is the greater poet. Goethe was much more the subtle psychologist; Schiller the more by instinct inevitably alive to dramatic effect. Goethe was the poet of reflection; Schiller, the poet of action. Goethe, a poet enthroned on the lofty heights of a nation's intellectual ideals; Schiller, a poet who has been taken close into the warm affection of a nation's heart.

A great poet of any country and of any age must of necessity reflect, as in a glass brightly, the intellectual environment of that age. And so it is with Schiller. Much of his sentimentality is, in this way and for this reason, to us a mock sentimentality, and

much of his impassioned rhetoric is high-flown and impossible at the present time, but these are but the superficial trammels of his day which clog, but do not confine him.

Back of it all is the real Schiller. The Schiller who appeals irresistibly to us in those impressionable days when all of life is golden for the present joy which it holds and the promise which it brings; the Schiller whose thought was ever of freedom,—of the loftiness, the nobleness, the dignity of the individual as the product of his own self-determination, and of his liberty under the state which should be cherished as his holiest and most precious possession; the Schiller whose passionate ideals carry us, too, in aspiration, away from the sordid levels of every-day living into the immeasurable altitudes of eternal beauty and eternal truth; the Schiller himself of the lofty soul, whose eyes, as in the statue before the playhouse in Weimar, are directed to the stars.

And this, I think, is Schiller's message to the age in which he lived and his bequest to us and to posterity. Cherish the ideals of life, that alone are its true realities, since they shall last while the material things, that seem of so much value today, become but a passing pageantry tomorrow. For, in very truth, it is the power of the invisible that through the ages has been greater than that of the visible, and which has lasted while the tall towers of many a successive Troy have crumbled to dust and have been forgotten.

Schiller's message today—a hundred years after him—for this reason lives as true for us, as for those to whom and for whom it was uttered. Today, our thoughts go back to the man who wrote these things as to one of the immortals, for such men as Schiller do not perish, but live, with ever increasing life, as the centuries live and human interests are extended.

And so today, we, too, in America, with a feeling of exultation come to lay our laurel wreaths at the feet of this great poet and of this pure soul, a knight without fear and without reproach.

Denn er war unser! Rag das stolze Wort
Den lauten Schmerz gewaltig übertönen!
Er mochte sich bei uns im sichern Port
Nach wilhem Sturm zum Dauernden gewöhnen.
Indessen schritt sein Geist gewaltig fort
Ins Ewige des Wahren, Guten, Schönen,
Und hinter ihm in weissenlosem Scheine
Lag, was uns Alle bändigt, das Gemeine.

Professor Carpenter's glowing tribute to the German poet was received with much applause. Musical selections appropriate to the

occasion, rendered by the Liederkranz and Arion Societies and the Columbia Philharmonic Society, were interspersed between the speeches, the Arion rendering Curti's "*Hoch empor*," and the Liederkranz Zahn's "*Reiterlied*" from *Wallensteins Lager* and Joachim Raff's "*Fischerlied*" from *Wilhelm Tell*. In addition, Mr. Udo Brachvogel delivered an original poem in German, and Heinrich Conried recited "*Die Kraniche des Ibykus*," the exercises being concluded by Meyerbeer's "*Schiller Marsch*," rendered by the Philharmonic Society.

R. T., JR.

PRESENTATION OF KENT PORTRAIT

ON June fourteenth the new School of Law joined hands with the old School of Law and took possession in a public and formal manner of the traditions of the days of Chancellor Kent. The graduating class wished to leave a memorial of their presence on passing from the School. Various projects were considered, but the class, impressed with the value of historical tradition as a source of inspiration to themselves as well as to the School, decided to present a copy of Rembrandt Peale's portrait of Chancellor Kent. Mr. F. Luis Mora, A.N.A., the well-known portrait painter, was selected for the work and produced a beautiful copy of the original, which is still in the possession of the family of the distinguished jurist. As is well known to readers of the *QUARTERLY*, Chancellor Kent was the first and most famous professor of law at Columbia. The result of his professorial labors—a monument alike to his literary skill and his vast and profound learning—appears in the *Commentaries*, which is without doubt the most famous of American law books. Previous classes had left behind them as memorials of their devotion engraved portraits of distinguished English and American judges, but the present class was as wise as it was generous in placing in the reading room the portrait of a Columbia worthy. It is to be hoped that future classes will not be unmindful of the example and follow, as lawyers should, a sound precedent.

The portrait was presented on behalf of the class by Mr. Ralph J. Schwarz, in an apt and beautiful address and was accepted on behalf of the University by President Butler in a singularly felicitous





JAMES KENT, LL.D.

PROFESSOR OF LAW 1793-1798, 1823-1847

and sympathetic speech, which unfortunately was not committed to writing. In response to calls from the class, Dean Kirchwey also spoke briefly.

Mr. Schwarz spoke as follows:

Mr. President, Mr. Dean, Ladies and Gentlemen: On the twenty-seventh day of April, of this year, the members of the Law School Class of nineteen hundred and five, in meeting assembled, decided to present to this University, and more particularly to the Law Department of this University, some appropriate gift, which would bespeak their regard for the University and for the Law School, and would tend to create a precedent that succeeding classes might sustain, by giving expression to their sentiments in a similar manner.

The form which this gift should take was the subject of much consideration on the part of the members of the class. They hesitated most between two suggestions, the one, purely artistic in character, the other, while in a sense involving both art and scholarship, looked rather to the useful. The former was a painting of some distinguished person who had been connected with the Law School as student, teacher or administrator, the latter was a gift of books to the Law Library. It was finally resolved, unanimously, to present a painting; for the members of the class felt that their own contribution to the Law Library could, at most, be slight and insignificant, and that, indeed, no real ground for such a gift existed, for they were persuaded that merely to intimate the necessity was to guarantee a remedy. While they entertained no doubt that any suggestion from the students would, if properly made, be received in the broad, courteous, and respectful fashion in which it was meant, they believed that those who are managing, with excellent capacity and farsightedness, the affairs of this University, would regard the opportunity to minister to the Law Library as their peculiar privilege. We know that they wish, just as we wish, to see here maintained the largest and best legal library in the world, a center for students of legal theory as well as legal practice, for jurists as well as lawyers. Convinced that there could be no doubt of the efforts of those in authority to further this end, the class put aside the idea of presenting books.

Then, too, it was felt that, after all, what we wished most to cultivate was a sentiment, a strong and vital college spirit within the Law School. Many of the attendants at that School come from different parts of this country and have been trained during the years of their undergraduate study at other universities. There is, therefore, greater need here than exists in the academic department,

for creating an atmosphere which will associate them more closely with one another and with the University. To come here ought to mean something more than merely to learn a business or a profession, however important that may be, and to leave here ought to mean to carry away affection as well as knowledge. In the desire to stimulate such a feeling, we are taking, by the presentation about to be made, what we believe to be the first distinctive step taken in that direction at this Law School. We venture to hope that those who are in power will so far value the step that when the new Law School building is erected, they will give impetus to the movement we are attempting to inaugurate, by removing to that building the various portraits at this University which might more properly ornament the Law School. Scattered, as these portraits now are, their influence is spasmodic; gathered together in one place it would be forceful and persistent.

Thus impressed, we wish now, in the name and on behalf of the Law Class of nineteen hundred and five, to present to this University, and to this Law School, the portrait of its most illustrious legal associate,—James Kent, one time professor of law at this University, student, teacher, legal writer and thinker, capable jurist, whose chief writings, begun while lecturing at this Law School, are more comprehensive, and have had a wider influence, than any other legal writings since published in this country. With this portrait, we give the assurance of our affection and good will for Columbia, and the Columbia Law School. It is our earnest hope that succeeding classes will aid in our desire to see here instituted, as an annual feature, the custom of each class, not alone of this department of the University, but of all departments, of leaving behind, as it says farewell, some fitting memorial. Thus will there develop here a spirit which, growing greater and subtler year by year as the perpetual life of Columbia rolls on, will make the past always a part of the present, will blend scholarship with idealism, so that this University will stand at once as a powerful center of learning, and as the home of a splendid and inspiring tradition.

J. B. S.

THE UNIVERSITY

PRESIDENT BUTLER'S VISIT TO EUROPE

President Butler's trip to Europe, after an absence of twelve and one-half years, has borne witness not only to the high esteem in which he is held by European educators, both personally and as the President of Columbia University, but also to the keen interest which foreign observers have in all matters pertaining to American education.

Dr. Butler left New York on June 21, and almost immediately after reaching London a garden party was given for him by Mr. and Mrs. Alfred Mosely. A large number of the members of the Education Commission brought out by Mr. Mosely to the United States two years ago were present, and in addition many other well-known persons. The President was present at the services held at St. Paul's Cathedral on July 5 in memory of John Hay, at which it is pleasant for us to remember that the Archbishop of Canterbury wore his Columbia University Doctor's hood. On the same evening a dinner was given to Dr. Butler at the Hotel Great Central, the Chairman being Lord Londonderry, the President of the Board of Education, and the company including Mr. John Morley, Sir William Anson, Sir Arthur Rücker and Sir E. Busk (vice-chancellor of the University of London), Sir Richard Jebb, Sir Albert Rollit, Sir Thomas Barclay, President Dabney of the University of Cincinnati, Professors Rhys, Ayrton, Gregory Foster, Bradford, Sadler, Adams, Armstrong and Gollanz, Messrs. Alfred Mosely, Fabian Ware, Bernard Quaritch, and many other well-known "educationists," to borrow the English term. The health of President Butler was proposed by Sir Arthur Rücker, principal of the University of London. An abstract of his reply as printed in *The Times* follows:

Dr. Murray Butler, in responding, confessed to a feeling approaching exhilaration at the opportunity of meeting so distinguished a company of men whose lives were given to the service of the state and of education. What was it they were engaged upon in undertaking the educational task? It was important enough to give instruction. It was more important to develop character, habits of mind and body, manliness, and insight for making citizens. But it was still more important, because it involved them all, that what each generation gained and added to the substance and sum total of what had been gained earlier should not be lost, that it should be handed down to those who came after to shape, influence, and direct our education. (Cheers) That he conceived to be the reason why, while it was true that the educational process was founded upon simple and eternal principles, the details of the process were continually changing and

readjusting themselves to keep pace with our widening knowledge, our increasing conquests of the world of nature and of man. It was not literature for literature's sake, not nature for nature's sake, not art for art's sake, that they were so much concerned with as it was with literature, science, and art for the sake of humanity and of higher and purer and truer civilization. (Cheers) What possible concern would it be to them to increase their knowledge of the human understanding or the grasp of knowledge if it ended with them, if hereby they could add nothing to the common treasury of mankind? It seemed to him that universities all over the world had the twofold problem of selecting from wherever it could be found the talent, the genius, that was worth training, and the training of it; and the making it plain that the purpose of the training, of the discipline, and of the scholarship was service—service to knowledge, to science, to letters, to art, service to man or both. It seemed to him to be of the highest importance that every cultured nation should know what its fellows were doing in every part of the educational field, and of equal importance that no cultured nation should slavishly copy its fellows. Why give up national ideals? Why give up or minimize or weaken the national spirit, the national tradition? Dr. Butler referred, in conclusion, to the memorial service held during the afternoon at St. Paul's for Mr. John Hay, whom he described as a great man who had done everything in his power to bind England and America more closely together.

On July 8, he received the honorary degree of Doctor of Laws from Manchester University. The degree was conferred by the Chancellor, Earl Spencer, Dr. Butler being presented by Professor Michael Ernest Sadler, himself a Doctor of Laws of Columbia University.

On the following Monday, July 10, the degree of Doctor of Letters was conferred upon him at a special convocation of Oxford University held in the Sheldonian Theatre. The Pro-Vice-Chancellor, Dr. Rhys, Principal of Jesus College, presided, and President Butler was presented by Dr. Farnell, Dean of Exeter College, in the following Latin address:

Insignissime Vice Cancellarie vosque egregii Procuratores!

Paucos abhinc dies clarissimum Transatlanticorum scholarem honore et hospitio excepiimus. Et nunc iterum nobis contigit ut faustis ominibus vir alter ex eadem patria ad nos incedat qui optime de suis optime de nobis ipsis meritus est. Quippe Nicolaus Murray Butler, Universitatis Columbianæ Præses, cum jamdudum perspexisset nullam aliam rem cum publicis populorum utilitatibus magis intime cohærere quam docendi artem sapienter elaboratam, eo totam vitam eximiasque animi facultates dedicavit ut rationem institutoriam explicare atque in melius excolere posset. Longiore quidem opus est oratione ut satis ostendamus quantum vir strenuus in hac re gravissima profecerit, quot et quam præclara reppererit, scripserit, disseruerit. Itaque apud populares summus publicæ institutionis magister exsistit atque consultor,

cujus quidem præceptis ipse reipublicæ Americanæ Præses innititur. Neque solum suis magnopere profuit, sed scientiam atque doctrinam suam etiam alienis, præsertim nostratibus, ad usum tradere voluit. Gratis recordamur animis quanta benevolentia quantoque studio legatos nostros anno proximo exceperit totamque suorum eruditionis viam atque rationem patefecerit. Quin etiam similia Francogalli huic viro accepta referunt, qui amplissimum de scholarum Universitatumque Americanarum librum maximo omnium gentium in Lutetia cœtu exposuit. Neque in hac Academicorum frequentia ipsissima hujus verba pigebit referre quæ nuperrime e viro disertissimo audivimus—"magnopere quidem" inquit "cujusque populi exculi interest scivisse et secum reputare quid aliæ gentes humanæ in eruditione profecerint, dedecet tamen aliena semper captare, sua propria despicere et omittere." Quid multa? Virum strenuissimum atque doctrina spectatissimum publico nostro honore cumulemus inque nostram societatem lætis animis recipiamus. Præsentō vobis Nicolaum Murray Butler, Columbianæ Universitatis Præsidentem ut admittatur ad gradum Doctoris in Litteris honoris causa.

A. D. VI Id. Jul. MDCCCCV.

On July 22, the President addressed the "Executive" of the National Union of Teachers in London. The *Schoolmaster* of July 29, in which the speech is printed in full, has the following editorial upon it:

The members of the Executive of the N. U. T. had a treat indeed last Saturday morning in the remarkable address of Dr. Murray Butler. Dr. Butler, who spoke with rare lucidity, purpose, and earnestness—and with, let us say, an alluring suggestion of the American accent—stood at the President's table for the space of five-and-twenty minutes and, without note of any kind, delivered a speech full of remarkable diction, deep reasoning, and an enthusiastic belief in the essentiality of education for the people, without a halting syllable. In form it was an Object Lesson, indeed, even to the forty-odd trained speakers present. In substance it defies adequate description. It was pitched in a vein of high idealism, beaten out and shaped upon the anvil of hard experience. It pleaded for education as the highest concern of the democracy. It pleaded for the unification of all grades of education for the good of the democracy. It pleaded for the unification of all ranks of the teaching profession as the best and only means of best securing the best for the democracy. That America's greatest educationist should have delayed his stay in England especially to make this visit to Russell Square is a fact that will be especially grateful to the teachers of this country. That he should have made the speech he did will place him indelibly in the memories of all present. We do our best elsewhere to bring all our readers within sound of Dr. Murray Butler's voice. But, though they will be engrossed with the words of wisdom, they will miss the personal touch of a great, a far-seeing, and a very clever man.

The President's addresses in England furnished the basis for careful and appreciative editorial comment, not only in the educational journals but in the great British dailies, particularly the *London Times* and the *Morning Post* and the *Manchester Guardian*.

On July 24, the President left for Paris, and on the following evening a dinner was given in his honor at Ledoyen's, in the Champs-Élysées, under the auspices of the organization known as the "*Conciliation Internationale*." The dinner was the first of its kind and its success was so marked that the organization decided unanimously that at future gatherings a stenographer should be present so that permanent record might be made of the addresses. Among those present were Ambassador McCormick, Senator Berthelot of the French Academy, and Messrs. Guyot, Liard, Croiset of the Institute of France (Professor Croiset, by the way, received the honorary degree of Doctor of Laws from Columbia University in 1902), and several senators and deputies. Baron d'Estournelles de Constant presided, and the other speakers were Ambassador McCormick, Professor Liard, who is vice-rector of the University of Paris, and Dr. Butler himself. On the following morning there was a meeting of the Council of the University of Paris, and President Butler was presented to the members of the Council by M. Liard, who presided. In presenting Dr. Butler, M. Liard expressed the wish of the University of Paris to increase and strengthen the bonds of good fellowship between that institution and Columbia University. President Butler, in his reply, proposed on behalf of Columbia University an exchange not only of doctoral dissertations but of other academic documents, and the Council formally and unanimously approved the plan. After the session, Dr. Butler visited the different parts of the Sorbonne under the guidance of members of the Council.

A few days later he went to Wilhelmshöhe, near Cassel, where Professor Burgess was spending the summer. While at Wilhelmshöhe the President and Professor Burgess with Dr. Althoff, the Ministerial Director of Education, had the privilege of two long and informal conferences with the German Emperor, whose guests they were at luncheon. It is probable that these conferences may have related to matters of large importance to the University concerning which more will be heard later.

SUMMER SESSION OF 1905

The registration at the Summer Session of 1905 shows an increase over that of the previous year, the attendance reaching the highest point in the history of the Summer School. The Convention of the National Education Association was held at Asbury Park early in July, but the number of students received from this source was not as large as had been expected, no doubt due, in part at least, to the unusual spell of heat which ushered in the session. The growth in enrolment since the first year is illustrated by the following comparative table:

Year	General	Medical	Total	Percentage of Increase over 1900
1900	417	—	417	—
1901	579	—	579	38.85
1902	643	—	643	54.19
1903	940	53	993	138.13
1904	914	47	961	130.45
1905	976	42	1,018	144.12

The percentage of men is still on the increase, there having been 498 men and 520 women at the Summer Session of 1905, as against 439 men and 522 women in 1904. The percentage of men registered in the session is 48.92 per cent., as against 45.68 in 1904, 41.49 in 1903, 39.19 in 1902, 26.68 in 1901 and 27.34 in 1900. This increase in the number of men is due in large part to the fact that the session is coming to be regarded more and more as an integral portion of the regular course, with the result that the number of College and applied science students taking the work in the summer for the purpose of making up deficiencies or shortening the length of their course, is constantly on the increase. There were this year 354 regular students in attendance, distributed as follows: 44 from the College, 88 from the faculty of applied science, 33 from medicine, 13 from Barnard College, 86 from Teachers College, and 90 from the graduate faculties, including those who matriculated for the first time this summer. It is interesting to note also that the number of students taking graduate work during the summer is getting larger each year. The detailed classification of students according to sex is given in Table A, Table B giving the number of old and new students. Of the 429 old students, 222 attended one or more of the Summer Sessions of preceding years, 137 students having attended only one previous session, 60 two, 19 three, 3 four and 3 five previous sessions. The percentage of new

students last year was 54.32, as against 57.86 this year, the larger percentage in 1905 no doubt being due to the convention of the National Education Association. In 1903 the number of new students was also larger than in 1904, because in that year the convention of the National Education Association was held in the East, whereas in 1904 it was held in St. Louis.

As far as the previous preparation of the students is concerned, no less than 290 of the 976 students at Morningside Heights hold degrees, 372 in all, distributed as follows: 193 A.B., 58 B.S., 53 A.M., 13 Ph.B., 11 Pd.M., 7 LL.B., 7 Mech.E. and 30 miscellaneous.

In Table C the students are classified according to residence, and a comparison of these figures with those of last year shows a considerable increase in the percentage of students from the South Atlantic, South Central, North Central and Western Divisions. In other words, all of the divisions have gained at the expense of the North Atlantic Division, this gain being again due, to a certain extent at least, to the meeting of the National Education Association, which brought teachers to the East from all sections of the country. In 1904 the percentage from the North Atlantic Division was 80.52, as against 71.41 in 1905. There were 104 students from the South Atlantic Division this year, as against 75 in 1904, 42 from the South Central Division, as against 13 in 1904, 91 from the North Central Division, as against 64 in 1904, 28 from the Western Division (including 10 from Colorado), as against 11 in 1904. The Summer Session students hail from 43 states and territories, and the following foreign countries are represented: Argentine Republic, Brazil, Canada, England, Holland, India, Japan, Peru, South Africa and Turkey (in Asia).

The aggregate attendance on courses is explained in Table D; Table E, which gives the aggregate attendance on the various subjects since the establishment of the session, will furnish a good criterion of the nature of the growth of the school since 1900.

A—STUDENTS CLASSIFIED ACCORDING TO SEX

	General		Medical	Total	
Men	456	46.72%	42	498	48.92%
Women	520	53.28%	—	520	51.08%
Total	976	100.00%	42	1018	100.00%

B—STUDENTS CLASSIFIED AS OLD AND NEW

	General		Medical	Total	
Previously registered	397	40.68%	32	429	42.14%
New students	579	59.32%	10	589	57.86%
Total	976	100.00%	42	1018	100.00%

C—STUDENTS CLASSIFIED ACCORDING TO RESIDENCE

North Atlantic Division :

Connecticut	13
Maine	3
Massachusetts	29
New Hampshire	1
New Jersey	83
New York :	
Outside of New York City	90
New York City :	
Manhattan and the Bronx	310
Brooklyn	99
Queens	16
Richmond	4 429
	519
Pennsylvania	44
Rhode Island	2
Vermont	3

697 71.41%

South Atlantic Division :

Delaware	1
District of Columbia	6
Florida	6
Georgia	28
Maryland	27
North Carolina	14
South Carolina	7
Virginia	13
West Virginia	2

104 10.66%

South Central Division :

Alabama	11
Kentucky	15
Louisiana	2
Mississippi	2
Oklahoma	1
Tennessee	3
Texas	8

42 4.30%

North Central Division :

Illinois	7
Indiana	19
Iowa	8
Kansas	5
Michigan	5
Minnesota	4
Missouri	14
Nebraska	2
Ohio	24
Wisconsin	3

91 9.32%

Western Division :

Arizona	1
California	3
Colorado	10
Idaho	1
Montana	1
Oregon	1
Utah	7
Washington	4

28 2.87%

Foreign Countries :

Argentine Republic	1
Brazil	1
Canada	4
England	1
Holland	1
India	1
Japan	1
Peru	1
South Africa	2
Turkey (in Asia)	1

14	1.44%
976	100.00%

Of the medical students, 21 came from New York (17 from Greater New York), 5 from Pennsylvania, 4 from New Jersey, 2 from Tennessee, and 1 each from Connecticut, Massachusetts, Maryland, Illinois, Indiana, Ohio, Missouri, Texas, California and the Hawaiian Islands.

D—AGGREGATE ATTENDANCE ON COURSES

Subjects	Number of Courses	Number of Registrations	Percentage of Total Enrolment
Chemistry	8	156	6.56
Domestic Science	2	35	1.47
Economics	2	12	.50
Education	11	474	19.91
English	8	278	11.68
Geography	2	49	2.06
Geology	3	19	.80
German	11	201	8.44
Greek	3	10	.42
History	4	88	3.70
Latin	4	55	2.31
Manual Training	5	134	5.63
Mathematics	8	210	8.82
Mechanical Drawing	4	38	1.60
Music	4	47	1.97
Nature Study	1	23	.96
Philosophy	4	42	1.76
Physical Education	9	157	6.59
Physics	6	96	4.03
Physiology	3	19	.80
Psychology	4	91	3.82
Romance Languages	9	114	4.79
Sociology	2	33	1.38
Total	117	2,381	100.00

E—AGGREGATE ATTENDANCE ON COURSES, 1900-1905

Department	Total Enrollment 1900	Total Enrollment 1901	Total Enrollment 1902	Total Enrollment 1903	Total Enrollment 1904	Total Enrollment 1905
Anthropology.	—	—	—	13	13	—
Botany	28	—	—	—	—	—
Chemistry.	—	—	59	72	119	156
Domestic Science.	—	—	—	—	14	35
Economics	—	—	—	21	28	12
Education.	458	495	462	702	369	474
English.	237	238	174	280	295	278
Fine Arts	—	45	59	59	—	—
Geography	59	—	38	—	55	49
Geology.	—	—	—	25	21	19
German.	—	67	101	152	174	201
Greek.	—	—	—	—	—	10
History.	15	71	51	134	122	88
Latin	—	14	51	50	67	55
Manual Training.	21	44	72	112	124	134
Mathematics.	73	71	108	164	217	210
Mechanical Drawing.	—	—	—	—	35	38
Music.	—	—	—	48	34	47
Nature Study	—	—	21	23	19	23
Philippine Islands.	—	—	—	11	—	—
Philosophy	24	58	53	62	48	42
Physical Education.	42	67	88	105	149	157
Physics	40	56	82	68	86	96
Physiology	—	—	—	10	23	19
Psychology	88	155	89	92	138	91
Romance Languages.	—	20	51	110	98	114
Sociology	—	—	—	—	—	33
Total	1,085	1,401	1,559	2,313	2,248	2,381
No. of Courses Given.	28	43	59	78	111	117

R. T., JR.

* * *

The honorary degree of Doctor of Laws was conferred upon Edwin Anderson Alderman, President of the University of Virginia, *in camera*, June 5, 1905. In presenting President Alderman, Dean Van Amringe said:

Mr. President: I present to you for the honorary degree of Doctor of Laws, an educator of high distinction, a scholar, a man of affairs, who, from his entrance as a student in the University of North Carolina till the present time, has been foremost in every enterprise that enlisted his support, who, as a Superintendent of Schools in his native state, as Professor of English and of Pedagogy, as President of his *alma mater* and later of Tulane University of Louisiana, and now of the historic University of Jefferson, with a pen that has few equals in grace and power, and oratory that has made his name a synonym of eloquence and persuasiveness, has devoted himself, with entire self-

forgetfulness and rare ability and enthusiasm, to the uplifting of his people of the great South through an extension and improvement of all educational facilities—Edwin Anderson Alderman, Bachelor of Philosophy of the University of North Carolina, Doctor of Civil Law of the University of the South, President of the University of Virginia.

In conferring the degree President Butler said:

Edwin Anderson Alderman, Bachelor of Philosophy of the University of North Carolina, Doctor of Civil Law of the University of the South, Doctor of Laws of Tulane University and of Johns Hopkins University, first President of the University of Virginia; devoted public servant in the care and oversight of common schools, scholarly teacher of educational theory and practice, sound administrator of higher education in three states; voicing with eloquence and persuasiveness the highest aspirations of our people, with the ardor and power of a true son of the Southland, I gladly admit you to the degree of Doctor of Laws in this University, and confer upon you all the rights and privileges that belong thereto, in token whereof I hand you this diploma.

* * *

The honorary degree of Doctor of Laws was conferred upon Dean Russell of Teachers College by the University of Colorado; the same degree was conferred upon Henry Marion Howe, Professor of Metallurgy, by Harvard University and also by Lafayette College; Abraham Jacobi, Emeritus Professor of the Diseases of Children, received the honorary degree of Doctor of Laws from Yale University; the degree of LL.D. was conferred upon David Eugene Smith, Professor of Mathematics at Teachers College, by Syracuse University; Virgil Pretymen, Principal of the Horace Mann High School, received the honorary degree of Doctor of Pedagogy from Dickinson College; Marcus Benjamin, Ph.B., Columbia University, 1879, received the degree of Doctor of Science from the Western University of Pennsylvania.

Samuel W. Lambert, Dean of the College of Physicians and Surgeons, received the degree of A.M., *honoris causa*, from Yale University.

* * *

In cooperation with the City Teachers' Association and the New York University, Columbia acted as host to the members of the Forty-fourth Annual Convention of the National Educational Association who visited the City after the convention closed at Asbury Park on July 7. The University issued a pamphlet giving a list of hotels at which special rates were made, and outlining a three-day program—from Saturday to Monday—July 8-10.

From ten until four on Saturday all of the University buildings, including laboratories, museum and gymnasium, were open and officers of the University were on hand to welcome the visitors. Owing to the terrific heat on the two or three days previous many of the teachers had gone direct to their homes from Asbury Park, but several hundred took this opportunity of visiting the University. On the following day a special religious service was held, and in spite of the heat the gymnasium was filled when the service began at 11 o'clock. Prayers were read by the Rev. Appleton Grannis of the Class of 1893, the acting chaplain, and the sermon was delivered by the Rev. Lyman Abbott. Dr. Abbott spoke without notes and unfortunately no stenographic copy of the sermon was made, but those who heard it bear witness that it was an unusually eloquent and significant address, even for Dr. Abbott. The musical part of the service was under the direction of Mr. Richard Henry Warren.

SUMMARIES OF UNIVERSITY LEGISLATION

THE TRUSTEES

June Meeting.—The honorary degree of Doctor of Laws was conferred upon Edwin Anderson Alderman, Ph.D., LL.D., President of the University of Virginia.

The thanks of the Trustees were voted to the anonymous donors of a sum sufficient to build and install a suitable organ for St. Paul's Chapel, their gift being made "in recognition of their obligations to the higher life of the city that has given opportunity to them"; also to H. W. Carpentier, of the Class of 1848, for his gift of \$20,000 to be added to the principal of the R. S. Carpentier Fund, the income of which is to be applied to meet the cost of instruction in the diseases of women and children at the Medical School.

A vote of thanks was tendered to E. A. Wiltse, of the Class of 1885, Science, for his gift of \$1,000, to be applied for the benefit of the School of Mines; also to George G. DeWitt, of the Class of 1867, for his gift of \$500 toward a window in St. Paul's Chapel in memory of President Barnard, and for a gift of \$65 to purchase two flags for the University; also to the anonymous donor of the sum of \$3,500 to be added to the fund for the equipment of an electro-chemical laboratory; also to the Wawapex Society for their gift of \$200 to maintain the John D. Jones Scholarship for 1904-5; also to the Externe Club for their gift to the library at the College of Physicians and Surgeons of the collection of books and periodicals belonging to the late Dr. Churchill Carmalt.

A vote of thanks was tendered to the following subscribers to the fund for the celebration of the Schiller centenary: Mr. Fritz Achelis, Mrs. R. Seligsberg, Mr. James Loeb, Mrs. J. J. Kittel, Mr. M. Beckhard, Mr. Edward Lauterbach, Mr. H. C. von Post, Mr. Edward M. Burghard, Mrs. Henry Villard, Mr. Hubert Cillis, Mr. A. Pagenstecher, Mr. Hermann Ridder, Mr. Randolph Guggenheimer, Mr. Henry Morgenthau, Messrs.

Lemcke & Buechner, Messrs. G. E. Stechert & Co., Mr. William Kaupe, Mr. Ernest Thalmann, Mrs. F. W. Holls, Mr. George Ehret, Mr. Gustav H. Schwab, Mr. Bernhard Greeff, Mr. Arthur von Briesen and the Morrisania Literary Society.

The thanks of the Trustees were also voted to Mr. J. Pierpont Morgan for his courtesy in permitting a collection of his extremely valuable books to be placed on exhibition at the University; and to President Butler for a gift of six hundred and forty-one volumes to the Library of the University, for the use of the Department of Philosophy.

The invitation of the Trustees and Faculties of the University of Illinois to the installation of President James of the University of Illinois on October 17, 18 and 19 next, was accepted, and the President authorized to appoint a delegate to represent the University.

The University Statutes in a revised and amended form were adopted, to take effect on July 1, 1905.

The Librarian was authorized to present to William and Mary College such duplicates as can properly be dispensed with by the University Library.

It was voted that the proposed site for the Law School building be cleared by the removal of the building now known as College Hall to a site to be determined by the Committee on Buildings and Grounds, and that the permanent tunnel for the conveyance of the light, heat and power connections to the several buildings be constructed from the Chapel to Hamilton Hall.

The sum of \$6,000 was appropriated out of the general funds of the Corporation, to be expended under the direction of the Committee on Finance for moving, altering and erecting buildings at the Civil Engineering School, Morris, Conn.

It was voted that the gift of \$1,000 made for the benefit of the School of Mines by E. A. Wiltse, of the Class of 1885, Science, be applied toward the equipment of the Department of

Mining in the new School of Mines building.

The Budget for 1905-6 was amended as to items affecting the Departments of Surgery, Music, Romance Languages and Literatures, Civil Engineering, Anatomy, Gynecology, Chemistry and Electrical Engineering.

An appropriation of \$3,500 was made from the accumulated income of the Phoenix Fund for the purpose of providing additional equipment for advanced instruction and research in the Department of Chemistry.

The Committee on Buildings and Grounds was authorized to proceed with necessary structural changes and decoration, and with the purchase and installation of such equipment for the proposed Commons in University Hall.

The Committee on Buildings and Grounds was authorized to purchase the necessary furniture and fixtures for the bedrooms and studies at Hartley and Livingston Halls, at a cost not to exceed \$30,000.

The Clerk was authorized to execute a contract for the building of a plaster model on a large scale of the entire University site and the proposed buildings thereon, and for the erection of a temporary building to contain the same, provided that the cost thereof does not exceed the amount of the gift or gifts received by the University for these purposes.

Resolved, That the Trustees desire to cooperate with the National Academy of Design in the establishment of a School of Fine Arts, and that the proposed agreement be referred to the Committee on Education for consideration and report, with authority to confer with the Council of the Academy.

The fund of \$60,000, given by H. W. Carpentier, '48, on April 25, 1904, and subsequently increased to \$80,000, was designated as the R. S. Carpentier Fund, the income to be applied, as the Trustees may determine, to the support of instruction in the diseases of women and in the diseases of children, and the title of the Carpentier Professorship of Pediatrics was changed to the Carpentier Professorship of the Diseases of Children.

The following appointments were made: John W. Burgess, Ph.D., LL.D., Ruggles Professor of Political Science

and Constitutional Law, to be Dean of the Faculty of Political Science; John Howard Van Amringe, Ph.D., L.H.D., LL.D., Professor of Mathematics, to be Dean of Columbia College; George Washington Kirchwey, A.B., Kent Professor of Law, to be Dean of the Faculty of Law; Edward Delavan Perry, Ph.D., LL.D., Jay Professor of Greek, to be Dean of the Faculty of Philosophy; Edmund Beecher Wilson, Ph.D., LL.D., Professor of Zoology, to be Dean of the Faculty of Pure Science; William Cullen Dennis, A.M., LL.B., to be Adjunct Professor of Law.

Myron S. Falk, C.E., Ph.D., was appointed Lecturer in the Department of Civil Engineering, and Earl B. Lovell, C.E., Director of the Summer Course in Civil Engineering.

Upon the nomination of the Medical Faculty, Rolfe Floyd was appointed Lecturer in Anatomy and Hugh Auchincloss, Demonstrator of Anatomy.

The following new appointments and promotions were confirmed for the academic year 1905-1906: T. Hamilton Burch, Jr., assistant in drawing; Arthur Ray Maxson, tutor in mathematics; Clifford T. Swart, tutor, and Robert M. Strong, assistant in mechanical engineering; Edward F. Kern, tutor in metallurgy; Maurice A. Lamme, tutor, and Thomas T. Reed, assistant in mineralogy; Austin Baxter Keep, custodian of the historical reading room, summer session; M. M. A. Fontrier, assistant in mathematics, from February 1 to June 30, 1905, vice F. A. Swenson, resigned; John M. Woolsey, lecturer in law; Alvan A. Tenney, assistant in statistics; William W. Lawrence, instructor in English; William P. Montague, instructor, Wendell T. Bush, lecturer, and David F. Swenson, assistant in philosophy; Vivian A. C. Henmon and F. H. Hamilton, assistants in psychology; Robert Lau, Gustav Gottheil lecturer in Semitic languages.—Under the Administrative Board for extension teaching: Charles Johnston, history; Anna Burrows, domestic science.

The following resignations, to take effect June 30, 1905, were accepted: Frederick R. Hutton, E.M., Ph.D., as Dean of the Faculty of Applied Sci-

ence; William Findlay, Ph.D., as tutor in mathematics.

The titles of John Van Pelt and John R. Pope were changed from instructor in architectural design to associate director of atelier.

THE UNIVERSITY COUNCIL

May Meeting.—Changes in the regulations for the University degrees were made as follows:

Section 4, Under the Faculty of Political Science, Group I.—History and political philosophy was amended to read: (1) Ancient and oriental history; (2) Mediaeval history; (3) Modern European history from the opening of the 16th century; (4) American history; (5) Political philosophy. To Group III.—Economics and social science was added: (3) Social economy. Under the same caption, the last sentence: "All the courses and seminars offered in the major subject must be taken by candidates for the degree of Doctor of Philosophy" was stricken out; and before the preceding sentence the following sentences were inserted: "To be recognized as a major subject for the degree of Doctor of Philosophy, the courses selected must aggregate at least four hours weekly during each of the required years of residence (provided that this number of hours be offered in the subject), and must also include attendance at a seminar during the period of residence." Section 8, the following paragraphs were stricken out: In case of excessive cost and delay in publishing a dissertation which has been approved by a department, and accepted for publication by a reputable journal or scientific or literary association, the degree of Doctor of Philosophy may be conferred before the publication is completed. The facts in every such case concerning the publication are to be certified to the University Council by the Faculty concerned. In cases where advanced degrees are conferred before the copies of the dissertation are deposited with the Registrar, the diploma shall be withheld until such copies shall be received. Section 9, paragraph 1, the following clauses were added: "The general examination for the degree of Doctor of Philosophy will not be confined to the courses which the candidate has attended in Columbia University or

elsewhere, nor even to the field covered by such courses. The candidate is expected to show a satisfactory grasp of his major subject as a whole, and a general acquaintance with the broader field of knowledge of which this subject forms a part. No candidate is admitted to examination for the degree of Ph.D. except on recommendation of the professor who has approved the topic selected for his dissertation. Such recommendation must be endorsed by the other professors in charge of the candidate's major and minor subjects." Under the same caption, the last sentence was stricken out, and the following new paragraph was inserted: "In the Faculty of Political Science the candidate must show that he is able to read ordinary Latin, unless it shall have been previously certified by the professor, or professors, in charge of the major subject that ability to use this language is not necessary for the proper prosecution of the candidate's researches. On application to the Dean, the candidate may be examined on the required languages one year before presenting himself for the general examination on his major and minor subjects. If no such application be made, he will be examined on the languages in connection with the general examination on his subjects."

The report of the Special Committee on the Establishment of a Faculty of Fine Arts was adopted and its recommendations were approved as follows:

"The special committee appointed April 19, 1904, to consider and report upon the establishment of a Faculty of Fine Arts in the University, do now report as follows:

On October 18, 1904, the committee presented a preliminary report, which was accepted by the Council, in accordance with the terms of which certain officers of the University were invited to formulate detailed plans for the organization of a Faculty of Fine Arts. At the same time the present committee was continued and empowered to receive and consider whatever report might be made by the officers invited to formulate this plan.

The members of the University named in the report of this committee, submitted October 18, 1904, were invited to hold, and did hold, a series

of meetings for the consideration of the questions submitted to them.

On December 17, 1904, an elaborate and detailed report was adopted by these officers and transmitted to the members of the present committee.

The committee have postponed making final report to the Council in view of negotiations which have been entered into between the University and the National Academy of Design, for the support and development of the work of the proposed Faculty of Fine Arts when established. These negotiations have now reached a point where it is possible for the University to proceed with full understanding of the conditions of the problem.

Your committee approve in general and in most points of detail the plan for the organization of a Faculty of Fine Arts, prepared by the officers of instruction who were charged with that duty. As to many points of detail, it seems to your committee that no action should be taken at this time either by the Council or by the Trustees, but that the Faculty of Fine Arts, when established, should itself make the necessary recommendations regarding the specific administration of the work committed to its care.

The committee beg leave to submit the following recommendations:

1. That a Faculty of Fine Arts be established in Columbia University, to consist of the President, the Dean, the professors and adjunct professors in the departments of Architecture, Painting, Sculpture, Decoration, and Music, together with the President of the National Academy of Design, the Director of the Metropolitan Museum of Art, and such other officers as may be assigned to the Faculty by the Trustees.

2. That the Faculty of Fine Arts be charged with the direction of:

- (a) A School of Architecture.
- (b) A School of Design (painting, sculpture, and decoration).
- (c) A School of Music.

3. That upon the recommendation of the Faculty of Fine Arts the degrees of Bachelor of Architecture, Bachelor of Design, and Bachelor of Music, respectively, be conferred upon those students who satisfactorily complete the required curriculum.

4. That the Schools of Design and Music be organized on a plan similar to that recently adopted for the School of Architecture, so far as concerns conditions of admission and terms of graduation.

5. That the Trustees be requested to assign seats in the Faculty of Fine Arts, when established, to a representative of the department of Philosophy giving instruction in Aesthetics, to one representative each of the departments of Greek and Latin giving instruction in Archaeology and Art, to the Dean Lung Professor of Chinese, and to Professors Dow and Farnsworth of the Faculty of Teachers College."

NICHOLAS MURRAY BUTLER,
JOHN W. BURGESS,
EDWARD DELAVAN PERRY,
HARRY THURSTON PECK,
JAMES E. RUSSELL,

Committee.

The report of the Special Committee on the Establishment of the Degree of Doctor of Law, submitted April 18, 1905, was adopted and its recommendations were approved as follows:

"The committee authorized by the University Council on November 19, 1901, 'to consider the regulations of the Council governing the award of the degree of Master of Laws, and to make such recommendations with regard to them as may be considered necessary' (which committee submitted a report of progress on February 16, 1904, and was then enlarged in membership by the addition of the President), respectfully submit the following report and recommendations:

1. That the degree of Master of Laws be abolished.

2. That the degree of Doctor of Law (*Juris Doctor*) be conferred, on recommendation of the University Council, upon such candidates as shall be certified by the Deans of the Faculties of Law and Political Science to have fulfilled the requirements hereinafter set forth.

3. That the Dean of the Faculty of Law and its delegate to the University Council be made members of the Committee on Higher Degrees.

REQUIREMENTS FOR THE DEGREE OF DOCTOR OF LAW

1. *Preliminary Requirements.*—To be admitted to candidacy for the degree of Doctor of Law the applicant must have the qualifications at present prescribed for admission to candidacy for the degree of Bachelor of Laws; provided that the applicant's preliminary studies have included satisfactory courses in:

- (a) Latin, French and German.
- (b) European continental history (ancient, mediæval and modern), English history, and the history of the United States.
- (c) Economics and finance.
- (d) Psychology and logic.

Application for admission under irregular conditions must be approved by the Committee of the University Council on Higher Degrees.

2. *Residence Requirements.*—The candidate must pursue the study of law for at least three years. During this period he must satisfactorily complete courses in public and private law aggregating at least forty-two hours per week. At least one course must be taken in each of the following subjects, viz.: elements of law, contracts, torts, pleading, Roman law, criminal law, constitutional law, the law of officers, the law of municipal corporations, and international law; and at least two courses must be taken in the law of property, real and personal, and in equity.

The candidate may be excused from attendance at Columbia University and credited with attendance elsewhere as regards courses in any of the above subjects, whether prescribed or elective, if in the judgment of the Faculty concerned he has satisfactorily completed equivalent courses at another university or law school, in this country or abroad. In each such case the question of the length of residence to be required at Columbia shall be determined by the concurrent action of the Deans of the two Faculties; provided that in no case shall a candidate be admitted to the general examination hereinafter prescribed unless he shall have been a resident student at Columbia University, registered under the Faculty of Law or the Faculty of Political Science, for at least one academic year; and provided

further that credit for courses taken elsewhere shall be credit of attendance solely, and shall not excuse the candidate from any portion of the said general examination.

3. *Dissertation.*—Each candidate for the degree of Doctor of Law shall present a dissertation embodying the result of original investigation on some topic previously approved by the professor in whose department the subject properly belongs. He shall prosecute his investigation under the direction of the said professor; and after the dissertation has been approved by the said professor it shall be printed by the candidate, under the direction of the Dean of the Faculty in whose jurisdiction the subject lies, and one hundred and fifty copies shall be delivered to the Registrar of the University, unless, for reasons of weight, a smaller number be accepted by special action of the Committee of the University Council on Higher Degrees. On the title page of every such dissertation shall be printed the words: "Submitted in partial fulfillment of the requirements for the degree of Doctor of Law in the Faculties of Law and Political Science, Columbia University."

Each dissertation shall contain upon its title page the full name of the author; the full title of the dissertation; the year of imprint; and if a reprint, the title, volume and pagination of the publication from which it is reprinted. There shall also be printed and appended to each dissertation a statement of the educational institutions that the author has attended, a list of the degrees and honors conferred upon him, and the titles of his previous publications.

The dissertation must be defended by the candidate in the presence of the Faculties of Law and Political Science or of so many of their members as may desire or as may be designated by the respective Faculties to attend. The printed copies of the dissertation must be delivered to the Registrar not less than one month before the date of its aforesaid defense.

4. *General Examination.*—Every candidate for the degree of Doctor of Law must pass, besides such other examinations as the Faculties of Law and Political Science may require, an

oral examination in the presence of these Faculties, or of so many of their members as may desire or as may be designated by these Faculties to attend. This examination shall include the general principles of American public and private law, the subjects prescribed above in Section 2, and the subjects selected by the candidate under the provisions of that section.

In the discretion of the Deans of the Faculties of Law and Political Science, and by their concurrent action, a candidate may be admitted to the general examination for the degree of Doctor of Law before his dissertation is completed, if the professor who is directing his investigation shall certify that the candidate has made such progress as to render it probable that a satisfactory dissertation will be produced.

5. All the above requirements must be satisfied during the candidate's residence at Columbia University or within three years after the termination of such residence."

NICHOLAS MURRAY BUTLER,
JOHN W. BURGESS,
MUNROE SMITH,
GEORGE W. KIRCKWEY,
FRANCIS M. BURDICK,
Committee.

The following resolution was adopted:

Resolved, That beginning with the academic year 1905-06: (1) The hour for morning chapel service be fixed at 8.45 o'clock. (2) The lecture and recitation periods be, as now, fifty minutes in length, the first of such periods beginning at 9.10 o'clock and closing at 10 o'clock, the second beginning at 10.10 o'clock and closing at 11 o'clock, and so on throughout the academic day. (3) The luncheon hour be from 12 to 1 o'clock. (4) All the exercises provided for in the schemes of attendance already adopted be moved forward 20 minutes till the present 3.30 hour is reached. (5) The courses given at 3.30 and subsequent hours be moved forward 20 minutes or backward 40 minutes, as may, on conference, be severally determined upon as most convenient for students in attendance.

The following Scholarships were awarded:

PRESIDENT'S UNIVERSITY SCHOLARSHIPS

Arthur Mangun Banta, Franklin, Ind., zoology; Micco Miltiades Achilles Fontrier, New York City, mathematics; Harry George Friedman, New York City, economics; Winfred Cornwall Decker, Susquehanna, Pa., Germanic languages; Pierce Philip Ferris, Philadelphia, Pa., philosophy; Pearl Leroy Foucht, Upper Sandusky, O., political economy; Ralph Mendenhall Frink, Elkhart, Ind., political economy; Claude Moore Fuess, Waterville, N. Y., English; Leonhard Felix Fuld, New York City, administrative law; George Russell Hageman, New York City, music; Maurice C. Hall, Colorado Springs, Colo., zoology; James Putnam Heaton, New York City, economics; Martin Emil Henriksen, Roskilde, Denmark, zoology; Joshimasa Ishikawa, Tokio, Japan, economics; Robert Russ Kern, Kansas City, Mo., philosophy; Edwin Gifford Lamb, New York City, sociology; Alexander Cartwright Lanier, Knoxville, Tenn., mechanical engineering; Joseph Lipke, New York City, mathematics; Albert Arthur Livingston, Attleboro, Mass., Romance languages; John Angus Campbell Mason, Stratford, Ontario, Can., history; Charles Searing Mead, Columbus, O., zoology; John M. Nelson, Oakland, Neb., chemistry; Samuel George Nissen, New York City, history; Charles Jones Ogden, New York City, Greek; Edgar Eugene Randolph, Charlotte, N. C., chemistry; William Theodore Runzler, Milwaukee, Wis., Latin; Harry Mansan Sinclair, Toronto, Can., constitutional law; John Fairfield Thompson, New York City, chemistry; Harold Worthington Webb, Glen Ridge, N. J., physics; Lawrence Augustus Wilkins, Rolla, Mo., Romance languages.

CURTIS SCHOLARSHIPS

Helen Letitia Palliser, New York City, botany; Dagny Gunhilda Sunne, Minneapolis, Minn., philosophy; Grace Faulkner Ward, Lynn, Mass., history; Ethel Dodge Wilcox, Yonkers, N. Y., sociology.

RICHARD BUTLER SCHOLARSHIP

Otho Lee Monroe, Galion, O., medicine.

ATHLETICS

Cornell and Syracuse divided the honors at the **Poughkeepsie Regatta** on June 28, Cornell winning the Varsity and the Freshman eight-oared races, while Syracuse was the victor in the four-oared race, cutting 17 seconds from the old record. The Varsity race was won by over fifteen lengths, although the slack water prevented any record making. The orders of finish and official times of the three races were as follows:

Varsity Four-oared Race.—Two miles. Syracuse first, 10 m. 15.4 s.; Cornell

second, 10 m. 17.4 s.; Pennsylvania third, 10 m. 33.4 s.; Columbia fourth, 10 m. 45 s.; Wisconsin fifth, 10 m. 52 s.

Freshman Race.—Two miles. Cornell first, 9 m. 35.4 s.; Syracuse second, 9 m. 49 s.; Columbia third, 9 m. 53 s.; Pennsylvania fourth, 9 m. 58.8 s.

Varsity Eight-oared Race.—Four miles. Cornell first, 20 m. 29.4 s.; Syracuse second, 21 m. 47.4 s.; Georgetown third, 21 m. 49 s.; Columbia fourth, 21 m. 53.8 s.; Pennsylvania fifth, 21 m. 59.8 s.; Wisconsin sixth, 22 m. 06.2 s.

THE ALUMNI

A meeting was held on Commencement Day for the purpose of organizing a **Ph.D. Alumni Association**. About fifty Columbia doctors were in attendance and expressed themselves unanimously in favor of the foundation of such an association. Dr. Rudolf Tombo, Jr., was chosen temporary chairman and Dr. Charles A. Beard temporary secretary. The meeting was addressed by President Butler and other alumni. An in-

formal discussion followed, which led to the adoption of a motion to entrust the preliminary drafting of a constitution to a committee of five, to be appointed by the chair, which committee is to submit its plans to all Ph.D. alumni before the meeting for permanent organization and adoption of constitution is called. The conclusions of the committee will be sent out in October.

NUMBER OF DEGREES AND DIPLOMAS GRANTED BY COLUMBIA UNIVERSITY,
1900-1905

	1900-1901	1901-1902	1902-1903	1903-1904	1904-1905
A. Degrees conferred in course :					
Bachelor of Arts (men).....	84	109	101	102	106
" " (women).....	50	50	47	80	83
" Laws.....	99	110	115	110	119
" Science (Education).....	9	17	27	39	79
" " (Architecture).....	10	15	7	10	5
" " (Chemistry).....	8	6	10	4	3
Engineer of Mines.....	14	17	19	38	47
Civil Engineer.....	16	11	13	22	17
Electrical Engineer.....	19	23	17	23	19
Mechanical Engineer.....	13	21	19	21	11
Metallurgical Engineer.....	—	1	2	1	1
Doctor of Medicine.....	147	145	168	178	185
Pharmaceutical Chemist.....	—	—	—	—	3
Master of Arts.....	109	155	147	160	197
Master of Laws.....	2	—	1	—	1
Doctor of Philosophy.....	26	33	39	28	38
Total	606	713	732	816	914
<i>Deduct duplicates</i>	10	10	15	16	22
Total individuals receiving degrees	596	703	717	800	892
B. Honorary degrees :					
Master of Arts.....	1	—	1	1	—
" Science.....	2	—	—	—	2
Doctor of Laws.....	2	4	4	2	28
" Letters.....	—	—	1	1	1
" Sacred Theology.....	—	—	1	1	1
" Science.....	1	1	2	1	14
Total	6	5	9	6	46
C. Teachers College diplomas granted :					
Higher diploma in education.....	3	4	—	1	—
Bachelor's " ".....	86	104	105	140	197
Master's " ".....	—	28	19	23	17
Doctor's " ".....	—	3	3	1	7
Total	89	139	127	165	221
Total degrees and diplomas granted	701	857	868	987	1181
<i>Deduct duplicates</i>	40	69	73	112	138
Total individuals receiving degrees and diplomas	661	788	795	875	1043

SPECIALTIES OF RECIPIENTS OF HIGHER DEGREES, 1904-1905

Major Subjects	A.M.		Ph.D.		Total
	Men	Women	Men	Women	
Administrative Law.....	6	—	—	—	6
American History.....	6	6	2	1	15
Ancient History.....	—	—	1	—	1
Anthropology.....	1	1	—	—	2
Architecture.....	1	—	—	—	1
Botany.....	—	2	1	—	3
Chemistry.....	13	1	—	—	14
Civil Engineering.....	3	—	—	—	3
Classical Archaeology.....	—	—	—	1	1
Comparative Literature.....	—	2	—	—	2
Constitutional Law.....	21	—	1	—	22
Education.....	22	14	10	—	46
English.....	9	11	1	—	21
European History.....	5	4	—	1	10
Geology.....	6	—	—	—	6
Germanic Languages.....	6	2	1	—	9
Greek.....	—	3	—	—	3
Indo-Iranian Languages.....	1	—	—	—	1
International Law.....	4	—	1	—	5
Latin.....	1	2	—	—	3
Mathematics.....	1	1	—	1	3
Mechanical Engineering.....	1	—	—	—	1
Mechanics.....	—	—	1	—	1
Medicine.....	2	—	—	—	2
Metallurgy.....	1	—	—	—	1
Mining.....	3	—	—	—	3
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